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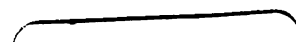
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Anecdota Oxoniensia

TEXTS, DOCUMENTS, AND EXTRACTS

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MEDIAEVAL AND MODERN SERIES. VOL. I—PART IV

CATH FINNTRÁGA

EDITED BY

KUNO MEYER

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Oxford

AT THE CLARENDON PRESS

1885

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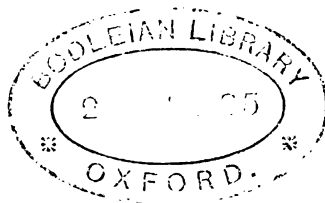


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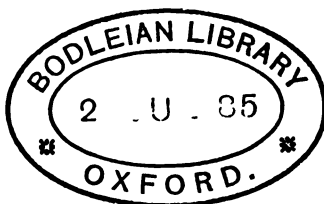


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TO

ERNST WINDISCH

I DEDICATE

WITH ALL GRATITUDE AND AFFECTION

THE FIRSTFRUITS OF MY CELTIC STUDIES

WHICH I BEGAN AS HIS PUPIL

AND CONTINUE WITH HIS COUNSEL.

INTRODUCTION.

THE oldest extant version of the *Cath Finntrága*, here printed for the first time, is preserved in the Bodleian MS. Rawlinson B 487, ff. 1-11, a vellum quarto, dating from the fifteenth century. In a list of contents bound up with the MS. this tale is called: Finleachi o Catasai Gigantomachia Hibernice, vel potius Acta Finni mac Cooli (cum praelio de Fintra). It is followed by the oldest copy of the *Agallam na Senórach*, ff. 12-54. Bound up with these two texts are three pieces written on paper, the first in Irish, the last two in Latin, which are thus enumerated in the list of contents: Leges Ecclesiasticae Hibernice, fol. 53.—Miscellanea quaedam de rebus Hibernicis, fol. 68.—Pars aliqua Chronici Henrici Martiburgensis vicarii de Ballysraddan in diocesi Dubliniensi, fol. 76.

Our text was written by a certain Finnlaech ó Chathasaig (Finlay O'Casey) who gives his name at the end¹, and states that he wrote it for Sadb, the daughter of Tadg ó Maille (Teague O'Malley), in whose praise some Irish verses, mutilated in the conclusion, are added. There are two gaps in the MS., one between ff. 3 and 4, the other between ff. 6 and 7, two leaves being missing in the first place, and one in the second.

There are fourteen paper copies of the *Cath Finntrága*, all of them of a later date, belonging to the eighteenth and nineteenth centuries. They are enumerated by Jubainville, *Essai d'un Catalogue de la Littérature épique de l'Irlande*, pp. 67 and 68, who, however, omits to mention a copy contained in the Edinburgh MS. lviii. pp. 197-237, and written in 1733. I have seen all of these and collated one or two of them. They all represent a different version of the tale from that contained in Rawlinson, the most remarkable difference being the insertion of the list of the harbours of Erin in the beginning, and the omission at the end

¹ This colophon runs thus: *Arna scribadh d'Finnlaech ó Chathasaidh do tSaidhb ingin Taidhg hi Mhaille i. sain mhna ar ghais 7 ar cineach 7 gheannmnaighacht rl.*

of the story of Gelges seeking the body of her husband among the slain, as well as her lament¹. To give an idea of the variants of these later versions, and at the same time to supply the gaps in Rawl. mentioned above, I have selected the copy contained in the British Museum MS. Egerton 149, pp. 109 seqq., which, though written as late as 1821, yet on the whole gives the best text among these later copies.

Beside these prose versions there exists, in the Book of the Dean of Lismore, also a poetic account of the Battle of Ventry in the form of a dialogue between Ossian and Patrick; see M'Lauchlan's edition, pp. 7 seqq. The chief discrepancies with our version are the following. Daire Donn is introduced as king of Lochlann (*Daor Done reith Lochlin*), though later on he is also called King of the World. Conn, and not Cormac mac Airt, is mentioned as monarch of Erin at the time. There is no mention of the Túatha Dé Danand, though the line *hanyth ith chawr zar wane twoa dey hug ass gi knok*, which M'Lauchlan thus gives in modern Gaelic: *thainig de chabhar do'r Feinn sluagh do thugas gach cnoc*, seems to be a reminiscence of the old tradition. Cairbre Lifechair (*Carbryth Loachair*) comes to the rescue with four 'bands;' Conncrithir (*Cowncrer*) 'slays the men of India, and raises their king's head on the mountain-side' (*ruk sloyg nyn hynca zeice, is di hog ea kenni reith er knok*). The son of the king of Ulster is called Conn (*Cowm m' reith Wllith*). While none of the men of the world escape from the slaughter, except the king of France, who flees before Oscar like a swallow to *Glen Baltan*, there survive two 'ordered bands' of the Fenians, one band of the clanna Baisene (*cath di clanni Bisskyni*) and one of the clanna Morna (*cath di clanni Mornyth*).

The numerous copies of our tale as well as frequent references to it in modern Irish literature² show that it was one of the favourite romantic compositions of the Irish, and indeed its memory still lingers on among

¹ T. C. D., II. 2, 5, the oldest of these paper copies, ends thus, after the narrative of the death of Cael and Finnachta Fíaclach: *Is and sin tangadar i. aois cooil agus oirfide agus bandala na fine d' adhlacadh corp a d-triath agus a ttiaghearnagha agus do bhreith an mheid do budh anleighis diobh leo agus budh do bheg do bhi mar sin diobh gur be sin Cath Fiontragha gonaige sin an meid do frith lind de. Finis per me Dermotius Connur pro Thomatio Drumdúile.*

² E.g. in the *Caoidh Oisín a n-diaigh na feinne*, ed. O'Grady, p. 242:

*'uch! dá m-biainn-se a neart 's a lúith,
mar bhíos gan phudhair a g-cuan Fhionntrágha.'*

the people in the South and West of Ireland. No mention, however, is found in the older Irish literature, and it is thus likely that, as in the case of the *Torwigheacht Dhiarmuda agus Ghrainne*, the oldest MS. copy of which also dates from the fifteenth century, the origin of the story itself must not be referred back to a much earlier date than that of its oldest MS. Indeed the language of the text plainly shows that it cannot have been copied from a much older MS. Nor is internal evidence tending in the same direction wanting. Whether, as in the case of most of the older tales of the Ossianic cycle, there is some historical basis for the story, it is impossible for me to say. As to the romantic accretions, they are the same as in all later Irish compositions. They have come partly from the inexhaustible treasure of Irish popular thought and fancy, and partly from those tales derived from the classics, such as the *Togail Troi*, the story of Alexander, the *Merugud Uiliux*, &c., which, since their translation in the twelfth century have passed into Irish literature. As an example of such classical reminiscences I would regard the statement l. 19, that the cause of the invasion of Erin by the combined kings and armies of the world was the elopement of Finn with the wife and daughter of the king of France, which is clearly a reminiscence of the origin of the Trojan war; or, better still, the invulnerable Daire Donn, and the story of the weapons made by 'Vulcan, the smith of hell,' in the Egerton version.

The question may, however, be asked, though, as just said, I would not allow it in the case of the *Cath Finntrága*, whether it is not by a mere chance, namely, the accidental loss of older MSS., that most of the Ossianic tales have come down to us in later MSS. only. For the decision of this question I have the following data to offer, without being, as yet, in a position to draw more general conclusions from them.

It is now commonly assumed that many of the most popular tales of the Ossianic cycle were formed on the pattern of the heroic, a practice of which the *Macgnímrada Finn* offer a good instance. But no attempt has yet been made to fix the time when this adaptation of old features and elements to the favourite figures of the more modern cycle took place.

As I first pointed out in a letter to the 'Academy' of February 21, 1885, there is in the Book of Leinster, pp. 143 a-145 a, a poem

ascribed to Gilla in Chomded úa Cormaic (a poet of the twelfth century), and beginning *A rí richid, reidig dam*, in which, among other motley contents, the whole of the *Macgnímrada Finn* are told with every particular and detail, even to the quotation of some verses that actually occur in the prose story of the fifteenth century. The passage here referred to runs thus in LL. pp. 144 b and 145 a :

*Ra dith Find hua Fidga ic feiss
i n-digail Orebeil clais
tiar oc Cíchib (comal n-grind)
di íleig Fiachach maic Conchind.
Da ienrand ra chuala Find
i n-dumu Chích uas a chind :
'Ra gáct hua Fidga fossad,'
dun rand díb ba dergthossach.
'Is neim in gae' tossach trén
don rund aile ní aithgén.*

Compare with this § 25 of the *Macgnímartha Finn* as published by me in the 'Revue Celtique,' vol. v. p. 203.

Another of the most striking instances of a story originally belonging to the heroic cycle being simply transferred to a favourite hero of the Ossianic cycle is the account of the birth of Cáilte, the nephew of Finn mac Cumail, given in the same poem by Gilla in Chomded úa Cormaic, and again in the Book of Leinster, p. 379 a. This story, as will be seen, is identical with that of the birth of the *emúin Macha*, or twins of Macha, in the *Noinden Ulad*. This is what Gilla in Chomded says, LL. p. 145 a :

*Cailti tairait lind laidi
mac sethar Find findchaemí.
Ar bí bruth di echaib rig Ruis
do mnai ra comlund a chuiss.
And sin rucad Cailti cáid
i n-oenuch covera Colmoin.*

In LL. p. 379 a, this sister of Finn's is called Side, and the same adventure is thus told : *Ocus is i in t-Sidhe sin ingen Cumail ro choimh-rith fri dha gabhar in righ Eoghain Mhoir i n-cinech Colmain. Ro bo torrach tra Sidhe in inbaidh sin ro coimrith fri hechaibh in righ. Ro tusimh Sidhe a toirrchus iar sin for chenn na blai iar forghail na n-gabur 7 rug mac i. Cailti. Is de isberar la cach : is luathidhir Sidhe 7 móran archena.* Here, then, we have another tale borrowed with all

its particulars from the older cycle at a time when the tales of this older cycle were still busily copied.

Another feature equally characteristic of the tales of the Ossianic cycle is the way in which personages of the mythological cycle are brought into contact and connection with the *fiann* and the men of Erin generally; and here the part played in them by the *Túatha Dé Danand* deserves some special consideration. Very different notions and accounts are found to exist at the different periods of Irish epic literature about these *Túatha Dé Danand*¹. We can, with more or less certainty, distinguish the following. They were originally a race of gods worshipped by the ancient Irish. Cf. Jubainville, *Introduction*, p. 174. But, except in their names, no very manifest traces of this belief have come down to us. Among these those which point to the existence of war-goddesses are the most distinct. In the oldest epic cycle, the heroic, only occasional mention is made of them. They appear as supernatural beings or spirits ('demons' in the Christian terminology), able to do harm or good to man. They have their special favourites amongst the heroes whom they protect and assist in fight. Thus in LL. p. 82 b, we read of Cúchulaind jumping into his chariot and proceeding to meet Ferdiad: *gura gairsetar imme boccanaig 7 bdnanaig 7 geniti glindi 7 demna aeóir, daig dabertis Tuatha Dé Danand a n-gariud immi-sium, co m-bad móti a graín 7 a ecla 7 a urúad 7 a uruamain in cach cath 7 in cach cathrói, in cach Comlund 7 in cach comruc i teiged*. Cf. LU. p. 77 b. 34. The connection of the *Túatha Dé Danand* with the *des síde* is doubtful.

In the mythological cycle, which, as it has come down to us, is of later origin than the heroic cycle, being almost entirely the work of Christian chroniclers, the *Túatha Dé Danand* have, by an Euhemeristic process, become one of the peoples that arrive in Erin and take possession of it for some time. But they are called 'demons' nevertheless (LL. p. 13 a, 2), and preserve something of their original character. Thus, according to LL. p. 9 a, they come from the northern islands of the world, where they had acquired druidism and science and

¹ They are also called *Túath Dé Danand*, or *Donand*, or *Túath Dea* LL. p. 9a, or *Fir Dea*, LL. p. 245 b.

prophetic skill. They came to Erin in clouds of mist (*ina caiphaib ciach*, LL. p. 4 b), and in settling on Sláib Conmacne Réin in Connaught, they caused a solar eclipse of three days and three nights. They had in their possession the spells of druids and charioteers, and cooks and cup-bearers. They brought the great *fál* with them, &c. They are then finally overcome by the Goidels, or *Maic Miled*, and are compelled to take up their abode under ground in hills and *sid*-mansions, whence they are called '*side*, under ground' (LL. p. 261 b). Thus they are here clearly identified with the *des síde*¹. As they are imagined to live under earth, the growth of all fruit is thought to be their special care and interest. Thus in the poem on the Fair of Carmun, LL. p. 215 a, beginning *Etid, a Laighniú nal-lecht*, Carmun and her three sons (their names imply evil) 'who came from remote Athens westward to Erin,' bring evil upon the *Túatha Dé Danand* by blighting the fertility of their land :

*no miltis im Thuathaib Dé,
in t-acs duachair naimtide,
torud cach thalman co traig :
ba fogal adbal cair.*

A tale may here be inserted which has not been published before. Though it belongs to the mythological cycle, it is, curiously enough, in the Stowe MS. 992, fo. 50 a 2, whence I take it, enumerated and given as one of the *remscéla* of the *Táin Bó Cúalnge*.

Do ghabhail in t-síghdha.

Bui rig amra for Erin 7 for Tuathaibh De Donand .i. in Daghdha Mor mac Eithlend. Bá mór dono cumachta in Daghdha do macaib Miledh iar n-gabail righi doib ar cigin dar Tuatha D. D. Ar coillsit Tuatha D. D. ith 7 blicht im maca Miled conn-dernsat cairrdes frisin Daghdha. Dorat sidhe dono ith 7 blicht doib ar culu. Ba mor dono a cumachta in tan ro ghab righi for Tuatha D. D., conidh he ro foghail síghdha Erenn do Thuathaib D. D. Lugh mac Eithlend a Sidh Fedrubain, Ogma a Sidh Airchealltraí. Sidh Leithet Lachtmhaighe 7 Óo Cualann 7 Cnoc Baine 7 Brú Ruair. Sígh in Brogha oc in Daghdha bodhecin. Is ann sin do luidh Aengus a mac chuigi do cuingidh feraind fair 7 ba dalta side do Midhir Brí Leith 7 do Ninidh foid. 'Nimta-sa ferann duit,' ol in Daghdha '7 tairnic lim mo ferann do foghail do T. D. D.' Tabair gíd

¹ Windisch, Ir. T. p. 204, n., has already drawn attention to the fact that Midir, generally known as a *fer síde*, is in LU. p. 38 a, called *Midir do Thuath Dé Danand*.

dam in brug lá 7 adhaigh' ar Aenghus. 'Dober-sa dono duit-si in chomha sin' ar in Daghdha. Is ann sin dono ro facaib in Daghdha in brug do Aenghus .i. lá 7 adhaigh. O dorumult Aengus in ré sin atbert in Daghdha fria hAenguss: [fo. 50 b. 1] 'Facaib in brugh fodhesta, daigh atai lá cona aidhchi ann.' 'Ni fuiceab dono,' ar Aengus 'daigh ni fil ann acht lá 7 adhaigh o tosach domuin có a deredh 7 is é sin cairdi ro iarusa.' Conidh ann sin ro facaib in Daghdha in brugh 7 Aengus and o sin cóssanningh. Finit.

In the third cycle, that of Finn and the *flann*, the different notions and traditions about the *Túatha Dé Dánand* of the older cycles are completely thrown together and now found side by side. They and the men of Erin (or *maic Miled*) are the sole occupants of Erin: *ní fuil acht da airecht cudruma a n-Erin .i. mic Miled 7 Túatha Dé Danand*, Agall. na Senórach, Rawl. 487 fo. 14 b, 1. They are still considered to live under ground, but hills and mountains are now generally imagined to be the proper abode of all kinds of 'demons,' as is shown e.g. by a passage in the *Agallam na Senórach*, where Patrick, when Oisín and Cáilte first approached him, seizes the holy water stick and throws water over them, 'for there were legions of demons over their heads; and the demons went into the hills and to the borders of the country from them.' *Mur do conncadur na cleirig tad-som dá n-innsaiged ro gabh graín 7 eglá mór resna feruibh mora cona conaibh com mora léo, bír nirbās coimré na comaimsiri dóibh tad. Is ann sin ro cirig in t-eo flaitheamnus 7 in t-uaithe oireachus 7 in t-aingel talmande 7 esbog na n-Gaigel 7 gabhais in deisréta do crothad in uisci ar na feraibh mora, úair do bl mile leighighon do demnaibh os a cennuibh conici in la sin 7 do chuadur na demhna a cnocuibh 7 a n-imlibh na criche uatha.* Rawl. 487, fo. 12 b. 2. Or again, they are imagined to reside in the *Tír Tairngire* ('The Land of Promise'), where, according to LL. p. 168 b, 3, *Mag Mell* ('the Pleasant Plain') is situate. This is the case e.g. in the *Tóruigheacht Dhiarmuda agus Ghrainne* (ed. O'Grady, p. 118), where the *Túatha Dé Danand* come to Erin for a goaling-match with the *flanna*. They still preserve their original divine character, being able to do good or evil to man, and being respected or feared accordingly. Cf. Tor. Dh. pp. 172, 194. They intermarry freely with the men of Erin, see Tor. Dh. p. 110: '*Is dias bhan do Thuathaib Dé Danann do bhi' na maithreachaibh againn,*' *ibid.* p.

113, where Aife, the daughter of Manannán mac Lir, is said to have become enamoured of *mac Lughach*, a nephew of Finn's. There is a tendency to give the favourite heroes some relation with them. Thus Finn in LL. p. 379a is said to be the grandson of *Níadu do Thúathaib Dé Danand*. Cf. my letter to the 'Academy,' quoted above. The *Túatha Dé Danand* still live in the folklore of the Irish and Scotch of our days. Campbell, *Popular Tales of the West Highlands*, ii. p. 77, gives a tale from Barra, in which a combat between the *finn* and the *sluagh de Dana* or *sluagh de Danainn* is described, which ends with the total destruction of the latter. '*Mharbh an fhinn an sluagh de Danainn uile*,' p. 79.

It is well known that one of the principal charges commonly brought against Macpherson is that he has in his poems thrown together and mixed up elements and persons, times and places, which in genuine Irish tradition are always strictly kept apart. Windisch, in his article on Ossianic poetry, which I only know in its French shape ('Rev. Celt.' v. pp. 70-93), thus concludes his remarks on Macpherson: 'Enfin, a-t-il toujours été le premier auteur des confusions, des mutilations, des combinaisons nouvelles qu'a subies sa matière? ou bien d'autres rédacteurs lui avaient-ils, çà et là, préparé l'ouvrage? C'est ce qu'il n'est pas facile de juger.' Now it seems to me that this confusion was neither the doing of Macpherson nor of any other single adapter, but simply the natural outcome of centuries of oral tradition in Ireland and Scotland. As we find in the later Ossianic tales the *Túatha Dé Danand* side by side with the *fianns*, so we see, in Campbell's *Popular Tales of the West Highlands*, the older heroic and the Ossianic cycle mixed up exactly in the same way. Cf. e.g. iii. p. 181, where the well-known story from the *Macgnímrada Conculaind* about the smith Culand is found in its modern form, *Culand* having become *Cumhal*, the father of Finn, and *Cúchulaind* thus being explained as *Cú Chumhail*. The fact is, the later stages of development are not yet sufficiently known to us, there being few publications and these mostly very untrustworthy. Yet nowhere that I know of is there a better opportunity for the student of folklore to trace the development of popular tradition from stage to stage through more than a thousand years. For, on the one hand, we have the oldest Irish MSS. dating from the eleventh and twelfth centuries, with their wealth of national tradition, containing as they do but the echo of many centuries of preceding tradition; and, on the other hand, we find at

the present day among the people of Ireland and Scotland the same old stories still alive, though in a more or less altered and disguised form.

Thus, to quote one of the most remarkable instances, they have to the present day preserved that old Indo-European tale of the father killing the son, so famous in its Persian and Teutonic shape. Ever since the first mention of this story in Irish literature by the poet Cinaed úa Artacáin, who died in 975 (see Jubainville, *Catalogue*, p. 17), we can follow it through the MSS. from century to century, until we come to its latest shape in Campbell's *Tales*, iii. p. 184, where, though the old hero-story has almost sunk down to a nursery tale, yet many of the minute particulars are preserved, such as Cúchulaind leaving a ring for his son, the mother making her son swear never to tell his name till forced, the combat in the sea (a reminiscence of the well-known custom of Irish heroes fighting in fords), the '*cath builg*, &c.'¹ Let us hope that before it is too late some one who has a thorough philological training and knows well the whole domain of Celtic languages and literature, may think it worth his while to take down from the mouth of the people these interesting relics of a memorable past.

In conclusion, I shall here insert the translation of those two passages which are missing in Rawl., and which I have taken from the Egerton version. The first takes up the narrative at l. 286.

While Abartach is fighting in single combat with the king of the Catheads, Lir answers the challenge of the king of the Dogheads. But after a short time he is overwhelmed. When Bodb Derg sees this he cries out: 'Sad to me is the plight in which Lir is, and let some of you arise and help him.' Then Ilbrec, the son of Manannán, went to his rescue, but without avail, the king wounding him also. Then Sigmall, the

¹ It was only the other day that I asked my friend Mr. T. J. O'Loghlen, an Irish gentleman, whether he had ever heard of *Cúchulaind*. He said he thought he remembered the name, having heard his father tell about him. I then related to him the *Teacht Conlaoich go h-Eirinn*, and had just come to the parting words of the dying Conlaoch, when Mr. O'Loghlen, interrupting me, recited the following lines that had suddenly come back to his memory:

'*A Chúchulaind, athair glic,
ca fáth nár aithnighis mé?
'nuair do chaithinn-se mé in t-sleagh go fann,
is teann teann do chaiteá mé!'*

grandson of Midrech, tries to help them, but the king is still victorious. Nor do the five sons of Finnaistircan (?) and three encads of the Túatha Dé Danand fare any better. Then Abartach had slain the king of the Cathcads, and hearing the groans of Lir, he takes a leap on his lance and comes down right between Lir and his adversary. 'Stay and look on at the combat,' he cries to Lir, 'and leave it to me and the foreigner!' Then he takes his sword in his left hand and makes a thrust with his lance into the king's coat of mail; and as the king raises his shield, Abartach strikes him with his sword that was in his left hand, and cuts off both his legs at the knees. The king then lowers his shield, and Abartach strikes off his head. When thus both the kings had fallen, their people begin to flee, but the Túatha Dé Danand follow them and destroy them all, though not without suffering great loss themselves.

Finn and the fianns of Erin were at that time swimming on the Shannon, when they saw Taistellach the champion coming towards them. It was a rule with Finn when he sent some one out to get tidings, that he should be the first to whom they were told; for if they were bad news, he might then seem indifferent, and if they were good news, he would better enjoy telling them himself. So Taistellach told him how the foreigners had come to Ventry Harbour. Then Finn turned to where the nobles of the fiann were and spoke to them: 'Ye fianns of Erin, of no account is any evil and danger that ever came to Erin in comparison with the heavy host that has come now; and great is the bondage and service that ye receive from the nobles of Erin, and enormous are your tributes, and long is your liberty from the nobles of Erin, and it is not juster to receive that from them than to defend them now.' And they promised not to take one step back from their defence, and they marched onward the next morning in their quick fierce troops and in their beautiful bands over the river of the plain which is called *Brog na Ríglhe* to-day, and thence to the borders of Kerry and across the broad shores of the *Bánld*, their left hand towards *Cathair na Cláenráithe* which is called *Cathair Chénrói*, and to the red haired *Slieve Mís*, and thence to *Ihui Labraine* which is called *Mís* to-day, and they made booths and tents, and went no farther that night, and kindled fires and firebrands in that place. Then the nobles of the fiann asked Finn mac Cumail to put his thumb under his tooth to reveal the truth.

And Finn was loth to do it. However, he put his thumb into his mouth, and chewed it to the bone, and thence to the marrow, and thence to the sap, and knowledge was revealed to him, and he spoke: 'The time will come,' said he, 'in which there will be monks in this place in which we are to-night, serving the almighty lord who has made heaven and earth, sun and moon, the air with its great . . . and truly this spot will be a place of bells and cells to the end of the world. And this battle of Ventry will be fought for a day and a year, and there will be fresh fighting every single day to the end of the year, and a great number will fall on either side, but I know not which of us will obtain victory, for the blood of my finger and the fat and the marrow are exhausted.' Then spoke Oscur to Lugach and to Cálte mac Ronáin: 'Come with me, warriors,' said he, 'to visit the good hero who is watching the harbours, and that we may have leisure to redden our hands in the blood of the foreigners, before the fianns of Erin join us to-morrow.' They went on to the cairn of the watch. Then desire of sleep came over Oscur and he said: 'Stay with me, ye warriors,' said he 'that I may take a little sleep here, for I shall be the better for it for the fight to-morrow.' And he lay down on the cairn, and Mac Lugach on his right side, and Cálte on his left.

That was the hour and the time that the King of the World told his captains to go ashore and to bring him spoil. And they went ashore and raised a great shout, and the people of the ships raised a shout at the same time. 'I swear,' said Cálte, 'that I have gone round the whole world, but never before did I hear such a number of human voices in one spot.' Then Oscur at this shout leapt in his sleep nine furrows from the cairn, and raised himself up, and he had a battle-club to break a battalion in his left hand and a sword in his right, and he went in a hostile rush among the host of the King of the World, and gave two blows against each other with his club and with his sword, and it is said, never before or after was there one double-blow through which more men fell than (through) those mighty blows that the powerful Oscur dealt among the hosts of the King of the World, for there lay nine times nine in their bed of blood from it. When Conncrithir and Glas the son of Dreman heard the noise of those blows, they understood that it was Oscur that was among the foreigners, and they went towards him. And Oscur placed

those four in four places round the battalion, so that they might not be separated from each other. And he himself went among them and into their midst, and mangled bodies and tore off arms in that attack, so that the manner of the rush which he made through them was like a powerful tidal wave bursting through narrow canals. Not one of them escaped to tell tidings.

They were there thus until the next morning, and soon they saw the people of Finn in the rath above the ground of the harbour, which is now called *Ráith na Flann* or *Ráith Finnáin*. Then spoke Oisín the son of Finn: 'Oh father Finn,' said he, 'shall we now fight the foreigners altogether?' 'Not so, oh son,' said Finn, 'for the number of the hosts would kill us, and there never was known noble or ignoble among us, but some son of a king or a leader of the fiann will every day go against some king of the kings of the world that is of equal nobility as we are, and I shall form a slender front with my own battalion and a broad back. And let none of you redden his arm but against a prince or chief at first, for when the chief has fallen, the better will his people follow him.' Then said Finn: 'Who will now announce battle from me?' 'I will do that,' said Finn the son of Cubáin, the son of Murchad, viz. the king-warrior of the fianns of Munster, 'and the fiann of Munster together with me.' 'Thou wilt not go, oh son,' said Finn, 'for it is not revealed to me that luck of battle will be upon thee, and nobody ever went from me to fight whom I did not know would return safely.' 'Do not say that, oh king-warrior,' said Mac Cubáin, 'for by the bounty of the world! I would not shirk a fight that I have undertaken on account of an evil prophecy. And since it is my own country that they have first plundered, I shall defend it for thee.' 'I am sad about it,' said Finn; 'for thou and thy adversary will fall together, whoever of the kings of the world will meet thee to-day.' Then Glas the son of Dreman announced fight from Finn the son of Cubáin, and Margaret, the king of Greece, answered to the challenge. They meet in single combat. The king makes an awful cast with his thick-shafted battle-spear at Mac Cubáin and hits him between his loin (?) and navel so that his slender back broke in two, and no material of life was in him any longer. But Mac Cubáin did not accept this as a gift, but he gave a truly powerful monstrous hurl to his spear and made a victorious cast with his golden

spear at the king of Greece, so that it pierced the strong-ringed coat of mail and the twenty-seven truly broad shirts of defence that were protecting his body. And those two fell by each other sole to sole, and lip to lip. Then the sword of Finn mac Cubáin was found above the ground of the harbour. 'I am sad that Temair Erann and Finn mac Cubáin have fallen,' said Finn mac Cumail, 'for nobody ever went dissatisfied from it in our time, and he whom I should not suffer in my fort or in the fort of Cormac mac Airt a week, he would suffer (to stay) in his own fort for the length of a year. And let Follamain (the son of Finn) the son of Cubán be called to me,' said Finn, 'that we may give him his father's name, so that Temair Erann may not be without a Finn mac Cubáin in it.' Thus it was done and they were there until the next morning. 'Who will go and fight to-day?' said Finn. 'I will do that,' said Goll Garb, the son of the king of Scotland and the daughter of Goll mac Morna, who had been educated for a long time before that with Finn, and what there remained of the clanna Morna. Few of chief heroes were left there, except Conan Máel mac Morna, whose hand was good, if only his bad words and his deeds had not . . . Then arose Goll Garb, and took his grey-venomous battle-dress around him, and a wonderful sight was that battle-soldier at that time. A small apple or a great whet-stone might have stood on the top of each hair of his; and he swallowed his (one) eye into the back of his curly head, and his right eye flashed so that the blunt fist of a warrior was not bigger than it, when he beheld the foreigners coming towards him. And there came against him, viz. the three kings from the rising of the sun in the east, namely Dubchertach mac Firamaisi Muilenn mic Fírluaith and Cuilenn mac Fáebarglais, and three battalions in order with them. Then Goll went among them, through them and across in his fiery terrible heat(?) and like a horrible dangerous fearful leopard, and every one that looked at him once could not look at him again for the greatness of his fury and his anger. And he began to slay them and to destroy them, so that there were more of their dead than of their living. He mangled their bodies, and maimed their white necks, and quickly cut off their arms and blinded their eyes for ever, so that their mind and senses left them, and they asked a truce from Goll Garb to stay the venom of his sword. And Goll Garb left off, and this was the

counsel which they took, viz. to take their three kings and to give them over to Goll Garb to stay the venom of his sword.

Thus they were until the next morning. 'Who will fight to-day?' said Finn. 'We will,' said Oisín and Oscar mac Oisín, 'and the nobles of the clann Baiscne with us, for we get the best portion of the pleasures of Erinn, and we must in the first place defend her.' Balccán (i. e. Vulcan) the king of France answers the challenge of the clann Baiscne: 'for it is against them,' he says, 'that I have come to Erinn¹, and they will now fall by me, and Finn himself the last, for when one has cut off the branches of the tree, it is not hard to fell the tree itself.'—The fight between Balccán and his four red battalions against the clann Baiscne is then described, and the narrative is then complete in Rawl. until the second gap at l. 560, which is supplied by the Egerton version as follows:—

'The king of the men of Cepda with his people has fallen through Cairbre. Then Finn wants to fight Daire Donn himself in single combat, but Cáilte mac Ronáin asks to have the fighting of that day for himself. Finn grants this, if Cáilte can find a sufficient battalion to accompany him. The other heroes at once offer their assistance. Finn himself gives him one hundred "shields," Oisín the same number, Goll Garb six hundred, and so on. Tornn Trénbillech, the son of the king of Spain, answers the challenge of Cáilte, who had killed his father. They attack each other. Suddenly they see a large fleet entering the harbour, which Finn thinks to be auxiliaries of the foreigners. But Oisín looking at them says: "Seldom before wast thou mistaken in thy knowledge, my father, but those are Fíachra, the son of the king of the Bretons, and the Breton fiann, and Duabán Donn, the son of the king of Thomond, with his own people." The fleet went ashore and saw the banner and standard of Cáilte inclining before the king of Spain. At that they all hasten to the aid of Cáilte, and the king and all his men are slain. Then Fergus Finnbél goes on board the ship of the high-king, and arranges for a great fight between the kings on the third day. And he went through the length of Erinn and especially to the house of Tadg mac Núadat, the grandfather of Finn mac Cumail, whose wife was Caelúr the daughter of the king of the Land of the White Men. And

¹ He was the Menelaus of this war, Finn having eloped with his wife and daughter at the same time, see l. 21 in the Rawl. version.

Murni Muncháem, the daughter of Tadg, the mother of Finn, was at that time under great affliction, and her brothers, and Labrán Lámfada, the son of Tadg mac Núadat. "Oh Caelúr," said Tadg, "which of the kings dost thou think will escape alive from this great fight?" "That is sad," said Caelúr. "If the men of the world were on one side, Daire Donn, the son of Loiscenn Lomglúnech, would overthrow them all, for his whole body consists but of one piece, and no weapons in the world will get red on him. And in the night that Daire Donn was born, his birth was announced to Vulcan, the smith of hell, and he wrought a shield and a sword in that night, and he is fated to fall by no other arms but these. And after Daire Donn had conquered the world, he obtained knowledge of those arms, and it was necessary to let him have them, and he gave them to my father to keep, and he has them now." "Oh Caelúr," said Tadg, "well mightest thou get druidical help through Labrán Lámfada, who would go thither and ask for those weapons to help the only son of thy daughter, Finn mac Cumail." "Speak not thus," said Caelúr, "that I should aid against him who was brought up on one knee with me." However, though they talked thus, they went out to the meadow, and Labrán was sent in the shape of a great eagle, and he went across one sea to the other, until at noon the next day he reached the fort of his grandfather, the king of the Land of the White Men, and then he went in his own shape to the fort and greeted the king, and the king bade him welcome and desired him to stay. "Greater need than that is upon me," said Labrán. "The wife of a warrior of the Túatha Dé Danand has fallen in love with me, and I cannot take her without fighting for her, and to seek the loan of those weapons in thy possession have I come now." "How do I know, that it is not against the King of the World thou wilt bear them?" said the king. "Truly not so," said Labrán, "for he . . . now, as he has taken Erinn and has given his chieftaincy to the son of thy daughter, to Finn Mac Cumail." Then the weapons were given to Labrán, and . . . of stalks of luck were put into them, and they were bound with shield-straps. And he went across the same seas and reached the fort of his father between the cry of the cock and day, and the trance of death fell upon him and urine of blood flowed from him. "Oh son," said Tadg, "good is this errand which thou hast done, and nobody ever did the same distance in such a short time as

thou." "Small is the profit to me," said Labrán, "as I shall not be able to deliver them in the hour of fight to-morrow." On the next morning they saw Aed mac Aebinn coming towards them, viz. a good . . . of the people of Tadh mac Núadat, and this man was as quick as the March-wind till the midst of each day, and after that nobody else was quicker than he. "Thou hast come at the right moment," said Tadh, and he told him the object of the weapons.—Here the story is taken up in the Rawl. copy.

In conclusion, I have to thank all those who have kindly given me assistance in the translation as well as in the glossary. Special thanks are due to the Rev. Charles Plummer, Fellow of Corpus Christi College, Oxford, who, most kindly complying with my request, has once more compared the whole text in proof with the MS.

K. M.

LIVERPOOL: *MAY* 1885.

ABBREVIATIONS.

- A. F. *Aided Finn*.
 Aid. Cl. L. *Aided Clainne Lir*, publ. for the Soc. for the Preserv. of the Ir. Language.
 Alex. The Irish version of the Story of Alexander, ed. from the LBr. by Kuno Meyer, in *Irische Texte*, Ser. ii. 2, pp. 1-108. (In the Press.)
 Begl. *The English Irish Dictionary*. An focloir bearla gaoidhille ar na chur a neagar le Conchobhar o Beaglaioich mar aon le congnamh Aodh Bhuidhe mac Cuirtin agus fós. A bParis ar na chur a cclodh le Seamus Guerin, an bhliadhain daois an tiaghurna M.DCC. xxxii. le haonta an Rígh. 673 pages. 4°.
 C. Conch. *Compert Conchobuir*, ed. Kuno Meyer, Rev. Celt. vi. pp. 174-182.
 C. Cn. *Fotha Catha Cruacha*, ed. Windisch, *Kurzfassste Irische Grammatik*, pp. 121-123.
 Chron. Scot. *Chronicum Scotorum*, ed. W. M. Hennessy, London, 1866.
 Cog. G. *Cogadh Gaedhel re Gallaibh*, ed. W. M. Hennessy, London, 1867.
 Corm. Cormac's Glossary, ed. Stokes in *Three Irish Glossaries*.
 Dict. H. S. *Dictionary of the Highland Society of Scotland*.
 Eg. The version of the Cath Finntrága in the MS. Egerton 149.
 F. B. Fled Bricrend, Windisch, *Irische Texte*, pp. 254-303.
 Fé. The Féile of Óengus, ed. Stokes, Dublin, 1880.
 Goid.² Goidelica, ed. Stokes, 2nd edition, London, 1872.
 Ir. Gl. *Irish Glosses*, ed. Stokes, Dublin, 1860.
 Ir. T. Windisch, *Irische Texte mit Wörterbuch*, Leipzig, 1880.
 Ir. T. Ser. ii. 1. Windisch and Stokes, *Irische Texte, Zweite Serie, 1 Heft*, Leipzig, 1884.
 Keat. Keating's *Forus Feasa air Éiríonn*, ed. P. W. Joyce.
 Koschwitz, *Sechs Bearbeitungen des altfranzösischen Gedichts von Karls des Grossen Reise nach Jerusalem und Constantinopel*. Heilbronn, 1879.
 LBr. Leabhar Breac.
 LC. *Leabhar na gCeart*, ed. O'Donovan, Dublin, 1847.
 LB Lec. Leabhar Buidhe Lecain.
 LL. Leabhar Laigneach.
 LMDD. *Longes Mac n-Dul Dermait*, ed. Windisch, *Irische Texte*, Ser. ii. 1, pp. 173-216.
 LU. Leabhar na hUidhre.
 Mcgn. F. *Macgnímartha Finn*, ed. Kuno Meyer, Rev. Celt. v. pp. 195-204.
 M. and C. O'Curry, *Manners and Customs of the Ancient Irish*.
 MS. Mat. O'Curry, *Lectures on the Manuscript Materials of Ancient Irish History*.
 O'Cl. O'Clery's *Irish Glossary*, ed. by Arthur K. W. Miller, Rev. Celt. iv. and v.
 O'Dav. O'Davoren's Glossary in Stokes' *Three Irish Glossaries*, London, 1862.
 O'Don. Suppl. *Supplement to O'Reilly's Irish-English Dictionary*, by O'Donovan.
 O'R. E. O'Reilly's *Irish-English Dictionary*.
 Oss. Soc. Transactions of the Ossianic Society.
 Petrie, Tara. Petrie's *History and Antiquities of Tara*, Transact. R.I.A. xviii., 1839.
 Rev. Celt. *Revue Celtique*, ed. by H. Gaidon, Paris, 1870-1885. Voll. i-vi.
 Salt. na R. *Saltair na Rann*, ed. Stokes, Oxford, 1883.
 SC. Serlige Conchulaind, ed. Windisch, *Irische Texte*, pp. 197-234.
 Sc. LB. *Sella Láí Brdtha*, ed. Stokes, Rev. Celt. iv. pp. 245-257.
 Sc. M. Scél Mucci Míc Dátho, ed. Windisch, *Irische Texte*, pp. 93-112.
 S. P. The Irish MS. of the Monastery of S. Paul, ed. Windisch, *Irische Texte*, pp. 312-320.
 Stowe MS. 992, see Rev. Celt. vi. pp. 173 seqq.
 T. B. C. Táin Bó Cúailnge.
 Three Ir. Gl. *Three Irish Glossaries*, ed. Stokes, London, 1862.
 Tochm. Em. Tochmarc Emere.
 Tog. Tr. *Togail Troi*, ed. Stokes, Calcutta, 1881.
 Tog. Tr. 2. *Togail Troi*, ed. from the MS. H. 2. 17, by Stokes, *Irische Texte*, Ser. ii. 1, pp. 1-141.
 Tor. Dh. *Toruigheacht Dhiarmuda agus Ghrainne*, ed. Standish H. O'Grady.
 Wind. W. Windisch, *Wörterbuch*.
 Z². Zeuss, *Grammatica Celtica*, editio altera, curavit H. Ebel, 1871.

CORRIGENDA.

a. TEXT.

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| <p>l. 33, <i>read</i> gelclu[ma].</p> <p>l. 39, <i>read</i> ardaigheadar.</p> <p>l. 44, <i>read</i> taib[^f]liucha.</p> <p>l. 51, <i>read</i> luathsiubail.</p> <p>l. 99, <i>read</i> lium no.</p> <p>l. 135, <i>read</i> colainn.</p> <p>l. 247, <i>read</i> hairm a raibhi.</p> <p>l. 265, <i>read</i> Ilbreac.</p> <p>l. 285, <i>read</i> treabr <i>id</i>.</p> <p>l. 289, <i>read</i> breaclastrach.</p> <p>l. 296, <i>read</i> ainiamartach.</p> <p>l. 345, <i>read</i> ericha.</p> <p>l. 365, <i>read</i> tair lim.</p> <p>l. 367, <i>read</i> fochmaide.</p> <p>l. 528, <i>for</i> an aigi <i>we should perhaps read</i> na aigi.</p> <p>l. 596, <i>for</i> hiana <i>we should perhaps read</i> hian.</p> <p>l. 667, <i>read</i> teithid.</p> <p>l. 671, <i>read</i> ainiamartacha.</p> <p>l. 696, <i>for</i> do tsuisti <i>we ought perhaps to read</i> don t-suisti.</p> <p>l. 741, <i>read</i> gairfeadhaigh.</p> | <p>l. 748, <i>read</i> dob' e.</p> <p>l. 750, <i>for</i> duili <i>we ought perhaps to read</i> duini.</p> <p>l. 901, <i>read</i> teaghlach.</p> <p>l. 992, <i>read</i> an t-ingnach.</p> <p>l. 1013, <i>read</i> Dhoiri.</p> <p>l. 1036, <i>read</i> thogbadh MS.</p> <p>Eg. l. 48, <i>read</i> Raithe Siodha.</p> <p>ib. l. 57, <i>read</i> Dhun.</p> <p>ib. l. 107, <i>read</i> gubh iad.</p> <p>ib. l. 126, <i>read</i> hIobh Labhraine.</p> <p>ib. l. 135, <i>read</i> ceall amh.</p> <p>ib. l. 145, <i>read</i> fearr a.</p> <p>ib. l. 151, <i>read</i> trea suan.</p> <p>ib. l. 192, <i>for</i> fordhorn <i>the true reading seems to be</i> fordhraín.</p> <p>ib. l. 215, <i>insert</i> [i] <i>before</i> Muileánn.</p> <p>ib. l. 227, <i>for</i> is sinn féin <i>we ought perhaps to read</i> is linn féin.</p> <p>ib. l. 292, <i>read</i> Atáid.</p> <p>ib. l. 320, <i>read</i> aige. A Chaoluir.</p> <p>ib. l. 339, <i>read</i> rósileadh.</p> |
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b. TRANSLATION.

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| <p>p. 16, l. 12, <i>for</i> bright <i>read</i> well-braided.</p> <p>p. 21, l. 16, <i>for</i> challenged <i>read</i> defied.</p> <p>p. 24, l. 1, <i>for</i> Anaighe <i>read</i> Anagh.</p> <p>p. 27, l. 14, <i>for</i> strong <i>read</i> eager.</p> <p>p. 36, l. 10, <i>for</i> burnished, elegant <i>read</i> sharpened, rending.</p> | <p>p. 51, l. 17, <i>read</i> in the east and here, a bos <i>standing for</i> i fos.</p> <p>p. 53, l. 10, <i>for</i> elegant <i>read</i> rending.</p> <p>ib. l. 16, <i>read</i> weak cries.</p> <p>p. 54, l. 15, <i>for</i> want <i>read</i> wonder.</p> <p>p. 55, l. 11, <i>for</i> song <i>read</i> cry.</p> <p>ib. l. 17, <i>for</i> Toire <i>read</i> Doire.</p> |
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CATH FINNTRAGHA ann so sios .i. oighe Finn le fanaibh
Eirionn 7 bas Duiri Duin rig an domhain moir.

Ri ro gabasdair flaitheas 7 forrlamhas an domhain mhoir uili go himlan .i.
Duiri Donn mac Loisginn Lomghluinig. Ro thinoileadar imoro 7 ro thim-
saigeadar sluaig in domain d'innsaigidh in righ sin. Tainic ann Bolcan ri na 5
Fraingci 7 Marghaired ri na Greigi 7 Faghartach ri na hInnia 7 Lughman
Leathanarmach ri Saxan 7 Fiachra Foilleabar ri Gairfan 7 Tor mac Breoghuin
ri na hEspaine 7 Sligeach mac Seanghairbh ri Fear Ceapdha 7 Iruad mac
Dreagain mic Duilli ri Fer n-Dreagan 7 Comur Croimgeann ri Fer Conchenn 7
Caitchenn ri Fer Caitchenn 7 Caiseal Clumach ri Lochlann 7 a tri derbraithri .i. 10
Forne Glainger Gaisgedhach 7 Mongach in mara 7 Tacha 7 Daire Dedsolus ri
mara Toirrian 7 Madan Muncas mac Duinn ri na Gaethlaigi 7 tri righa o tergabhail
greine anoir .i. Duibhceartan mac Firmas 7 Muilleinn mac Firluit 7 Cuilleann

THE BATTLE OF VENTRY here below, i. e. the tragical death of Finn with the
fianns of Erinn, and the death of Duire Donn, the king of the great world.

A KING assumed sovereignty and possession of the whole great world entirely,
namely Duire Donn (the Brown), the son of Losgenn Lomglunech (of the Bare
Knees). Now, the hosts of the world gathered and assembled unto this King. There
came Vulcan, the king of France, and Margaret, the king of Greece, and Fagartach,
the king of India, and Lugman Lethanarmach (of the Broad Weapons), the king of the
Saxons, and Fiachra Foilleabar (of the Long Hair), the king of the Gairian, and Tor
the son of Breogan, the king of Spain, and Sligeach the son of Sengarb, the king of the
men of Cepda, and Herod the son of Dregan the son of Duille, the king of the men of
Dregan, and Comur Cromgenn (of the Curved Sword), the king of the men of the
Dogheads, and Caitchenn (the Cathead) the king of the men of the Catheads, and
Caisel Clumach (of the Plumes), the king of Norway, and his three brothers, namely,
Forne Glainger Gaiscedach (the Pure and Sharp and Valorous), and Mongach of the
Sea, and Tacha, and Daire Dedsolus (of the Shining Teeth), the king of the Mediter-
ranean, and Madan Muncas (of the Bent Neck), the son of Donn, the king of the
Swamps, and three kings from the sunrise in the east, namely Dubcertan, the son of
Firmas, and Muillenn, the son of Firlut, and Cuillenn the son of Faeburglas, and

12. something like *gatiti* MS.

mac Faebhairglais 7 Ogarmach ingen righ na Greigi, an bangaiscedhach is ferr
 15 tainic isin doman riam 7 moran do righaibh 7 do tigernaibh ele nach airimter
 ann so.

Ar toigheacht imoro don tromsoeraide sin co hairm a roibhe airdri in
 domhuin, ro cinneastair uile encomuirli .i. teacht do ghabhail Eirenn ar ais no ar
 eigin. Ocus ba he so an adlibar .i. feacht n-aon da n-deachaid Finn mac Cumail
 20 ar innarbad a hEirinn isin domhun mhor 7 do bhi thoir re bliadain a n-amsaine
 ag Bolcan ri na Fraingci 7 ro elo bean 7 ingen righ Frange leis ar thabairt
 comgradha doibh ar aen do 7 is trid sin ro tinoiledar na sluaig 7 na socraide
 sin do theacht da dlibhail ar Eirennchaib. Oir nir bo miadh no mai-se leisna
 maithib sin tar 7 tarcaisne do tabairt den Eirennach orro.

25 Is ann sin ro *fiaracht* ri in domain: 'Cia bus eolach dam-sa a [fo. 1 a. 2.] calad-
 portaib Eirenn?' ar se. 'Dogen fireolas duit,' arsa Glas mac Dreamhain '7 ataim
 fein ar innarbad o Finn mac Cumail 7 bérad eolus ar caladaibh redhi rofairsingi
 na Eirenn dib-si' ar se.

Is ann sin tangadar na sluaig 7 na socraide linmára 7 na teaghlaigi taibsemacha
 30 sin isin oirear ara bhadhar a longa 7 a laigeanga 7 ro hinnled leo a cuairre 7
 a cairphti, a curaigh 7 a caemhlunga 7 ro *carr*badh amach cliatha cuanna certa
 crannrighne cruadhrámadh 7 dorinneadar imram tren togharadh dianlaidir deghe-

Ogarmach the daughter of the king of Greece, the best woman-warrior that ever came
 into the world, and a great number of other kings and lords that are not enumer-
 ated here.

Now, when this weighty host had come where the high-king of the world was,
 they all fixed upon one plan, namely, to go and to take Erin by fair means or
 foul. And this was the cause thereof. Once Finn the son of Cumall had been
 expelled from Erin into the great world, and he was in the east during one year
 doing military service with Vulcan the king of France, and the wife and the daughter
 of the king of the Franks eloped with him, having both bestowed equal love upon him.
 And therefore those hosts and multitudes assembled to go and take revenge for it on
 the men of Erin. For those brave ones did not think it honourable nor seemly that
 contempt and contumely should come upon them by a man of Erin.

It was then the king of the world asked: 'Who is there that can be my guide in
 the harboursteads of Erin?' he said. 'I shall guide thee true,' said Glas the son of
 Dreman. 'For I am myself expelled by Finn the son of Cumall, and I shall guide
 you about the smooth very broad harbours of Erin,' said he.

Then came those numerous hosts and armies, and those proud henchmen to the
 harbour where their ships were, and their caravels; and their vessels and boats,
 their coracles and their beautiful ships were then made ready by them, and the
 trim straight oars with stiff shafts and hard blades were got out, and they made

cubaidh gur bho cosmhail re ceathaibh gelclu . . ar gormsrothaib no re hael
aengeal ar ardchlochaib na srotha cubhracha cneasgeala sin tar eis na laigheang
on luathimram corcra . . cadur na longa sin sithi seabchamail int . . . luaimneacha 35
oc imraibh na cuan a coir . . innas tarb di maclannaib diana digairaidir con . .
ti na dilainn .i. tar in mothar mortonnach 7 tar na tonnaibh mora moingmora
mallgorma.

Is ann sin imoro ro eirgeadar na gaetha 7 ro ardaigheadar na tonna co nach
cualadar-san enni acht imall mear maithreac na mardhucann 7 gotha imda 40
eccunna na n-en corrach crithluaimnech os gluair glastonn ag a crothad. Ni
mochean amh tarla re freastal no re fritholamh na fairrgi forranaighi fuardoimne
sin .i. nert tonn 7 tuili 7 trengaiti ag caitheamh a cainnti 7 a cirgaili 7 accann
aircci risna longaib 7 fos nir madh in comhraidh na treabha taibhliucha sin re
seastan na slat ag a sreangbhualad 7 re coimbeimnigh na crann le gairbgaethaib 45
ag a cruadbrised. Ni raibhi imoro acu-sun ann sin long gan labugud 'na
rugaire, gan rangbriseadh 'na ub, gan odugud 'na clar, gan crithnugud 'na
tairrangi, gan trotlugud 'na [fo. i b. i.] bord, gan brughud 'na brirrliig, gan usce
'na abur, gan foslugud 'na teas, gan tuargain 'na tili, gan tuarcain 'na as, gan
impodh 'na crann, gan cruadludhbhadh 'na stagh, gan sduaidhleim 'na ruaidhbreid, 50
gan rebadh 'na laigheang, gan locadh a luathsiubal re lananfud muna theagmadh
lucht a freastail 7 a fortachta ina focraibh da foiridin.

O nach bhfuair imoro in gaeth sin laigi ar na laechaibh na tlas ar na trenseraibh,

a strong eager quick powerful well-timed rowing so that the white-skinned foamy
streams behind the ships from the quick rowing were like the white-plumed froth on
blue rivers, or like the white chalk on high stones, so that . . . those ships over the
billowy main and over the big great-crested slow blue waves.

Then arose the winds, and the waves grew high, so that they heard nothing but the
furious mad sporting (?) of the mermaids, and the many crazy voices of the hovering
terrified birds above the pure green waters that were in uproar. There was no welcome
forsooth to him who got the service and the attendance of that angry, cold and deep sea,
with the force of the waves and of the tide, and of the strong blasts consuming their . . .
and their . . . and . . . against the vessels, nor was the babbling of those . . . plea-
sant, with the creaking of the ropes that were lashed into strings, and with the buffeting
of the masts by the fierce winds that shivered them severely. There was not amongst
them a vessel that was not shaken in its ribs, that was not . . . broken in its gear,
. . . in its board, shaken in its nails, rotten in its side, bruised in its . . . , without
water in its hold, ripped open in its . . . , shattered in its . . . , overturned in its
mast, severely bent in its stays, . . . in its red canvas, lacerated in its boats, stopped
in its swift career by the full gust of the storm, if the people of assistance and help near
them had not come to aid it.

Now, when this storm did not find weakness on the heroes, nor debility on the

do eirigh uaithib co rainic a haitreab ard uachtarach anamna. 7 is ann sin fa min
 55 in muir doibh 7 fa ceannsaidh gach goirmleinn gur bo teigle seimidhe socharthanach
 in fairrgi etir chuan 7 chuill 7 chearn 7 charraig, co nach rainic a leas neach dibh
 oirbert no imram do denamh, acht na longa fana lanseolaige ag imthecht le foghar
 na gaithi glanuaiir gur ghabhsad cuan 7 caladport ar in maithinis na n-domhun 7
 ag glascarraig risi n-aberthar Sgeilleag Michil aniubh. Is e fa heolach acu ann sin
 60 .i. Glas mac Dreamhain o Sithin Laca Lein linnuair 7 o dhiamraibh Droma Droib-
 bheoil 7 in uair do duiscti fiadh no bethadhach eicciallaige eili ag in fein, nir
 tharba do choin no do dhuine rith ris, acht a gabhail beo do Ghlas mac Dreamhain
 7 do fastoadh ag in fein trid sin 7 is gairid do bi acu an uair docuredh air beth ag
 feall ar Finn do Cormac mac Airt do righ Eirenn 7 dob' eigan do Eiri d' fagbail
 65 trid sin 7 dul 'sa doman mor 7 is e ba heolach do righ in domain an tan sin.

'A anam, a Ghlais mic Dreamhain,' ar ri in domain 'ni cuan mar so do gheallais
 dom loinges d' fagbail acht tragha gealgainmighi a fedfaidis mo sluaig aenaighi
 7 oircachtais do chomhchruinniugud an tan nach beidlis ac cathugud.' 'Is aithnedh
 damh-sa cuan mar sin a n-iarthar Eirenn' [fo. 1 b. 2.] ar Glas 'i. cuan
 70 Finntragha a Corca Duibhne.' Tangadar rompo assin co Finntraigh 7 ro
 linadar crislaigi in chuain uili co nar bo leir in saili tairsibh 7 barc mor righ

champions, it rose from them, and went to its high lofty aerial abode. Then the sea
 grew gentle unto them, and every blue wave grew tame so that the ocean was mild,
 smooth, friendly in harbour and recess and corner and rock. And none of them had
 need to work or to row, but the slanting full-sailing ships went along with the sound of
 the pure-cold wind, until they took harbour and port on the goodly island of the worlds,
 and at the green rock that is called Sgellig Michil to-day. It is he that was their
 guide there, namely, Glas the son of Dreman, from Sithan of Loch Lein of the cold
 water, and from the hidden places of Druim Droibel, and when a deer or other
 senseless beast was roused by the fiann there was no need for a dog or a man to
 run after it, but it was caught alive by Glas the son of Dreman. And he was hired
 by the fiann for that reason, and a short time he was with them when he was inveigled
 to betray Finn to Cormac the son of Art, the king of Erin, and he had to leave Erin
 for that, and to go into the great world, and it is he that was guide to the king of the world
 at that time.

'O soul, O Glas son of Dreman,' said the king of the world, 'not a harbour like this
 didst thou promise my fleet would find, but shores of white sand where my army might
 assemble for fairs and gatherings whenever they were not fighting.' 'I know a harbour
 like that in the west of Erin,' said Glas, 'namely, Ventry Harbour in Corca Duibne (Corca
 Guiny).' They went onward thence to Ventry, and filled the borders of the whole har-
 bour so that the sea was not visible between them, and the great barque of the king of the

in domhain do gabh in cuan, ar tus, conadh Rinn na Bairci a ainm o sin ale. 7 ro tuirrnadar a seola illathacha anairtghela 7 do togbadar a puiplaigi belcorcra breachtnaidhi 7 ro caithsead a m-bhiadha saera somblasta 7 a n-deocha mine meascamla 7 tucadh a croinn ciuil cucu da sirseinm 7 a n-aes dana do ghabhail 75 a n-duan 7 a n-dubhchonn doibh.

'A Glais mic Dreamain,' ar ri in domhain 'cfa da rainic in tir si a tangamar ar tus do chuid ronna uair do roinnedar Eire eaturru fein re techt anoir doib?' 'Do Thor mac Breoghain do righ na hEspaine,' ar Glas 'rainic an tir si.' 'Mas ead, a ri na hEspaine,' ar ri in domain 'is tu dlighus feis 7 aedaighacht na hoidhchi 80 anocht do taibart duine.'

Is ann sin ro eirig ri na hEspaine 7 ceithri catha armruadha eagair 'mailli ris 7 tainic fo imlibh na crichi a cedoir 7 do badar tri dunaigh a n-iarthar na crichi sin .i. Dun Cais 7 Dun Aedha 7 Dun Cearbain 7 do loiscedh le righ na hEspaine iad etir triath 7 tigernne, etir mnai 7 macamh, etir *coin* 7 fear, etir chuach 7 chorn 85 7 chopan 7 do badar tri *coicait* do theaghlach in gach dunadh dib-sin 7 do loisceadh leo uili iad.

Do bhi imoro a fis ag Finn 7 ag fianabhb Eirenn co ticfad in tromdamh sin d' innsaighi Eirenn .i. righradh in domain uili amail do bhi a fighair 7 a faistine doibh 7 ni raibhi cuan ghabhala a n-Erinn gan fer forairi o Finn fair 7 is e do bhi 90 ag forairi in chuain sin aigi .i. Conn-crithir mac Brain mic Feabhail o Theamhair

world was the first to take harbour, so that thenceforward its name was Rinn na Bairci (The Point of the Barque). And they let down their many-coloured linen-white sails, and raised their purple-mouthed speckled tents, and consumed their excellent savoury viands, and their fine intoxicating drinks, and their harps were brought to them for long playing, and their poets to sing their songs and their dark conceits to them.

'O Glas son of Dreman,' said the king of the world, 'to whom belongs this land into which we have come first as a portion of the spoil when they will divide Erin between them before they return eastward?' 'To Tor the son of Breogan, the king of Spain,' said Glas, 'belongs this land.' 'In that case, O king of Spain,' said the king of the world, 'thou art obliged to procure entertainment and good cheer for us to-night.'

Then the king of Spain rose, and four red-armed battalions in order together with him, and he went at once across the border of the country, and there were three forts to the west of this territory, namely, Dun Cais, and Dun Aeda and Dun Cerbain, and they were burnt by the king of Spain, both kings and lords, both women and children, both dogs and men, both bowls and drinking-horns and cups, and there were thrice fifty henchmen in each of these forts, and they were all of them burnt by them.

Now Finn and the fianns of Erin knew that that heavy troop would come against Erin, to wit, the kings of the whole world, as it had been represented and prophesied to them. And there was no landing-place in Erin without a watchman from Finn over it, and he that was watching this harbour was Conn-crithir the son of

Luacra. Iar correhnoc na Feine rea n-abarthar Cruachan Adhrann do bhi se in oidhche sin 7 [fo. 2 a. 1.] se ina chodlad ann 7 is e do muscail he sceamghal na sciath ag a scoltadh 7 comthuarcaim na cloidhim 7 comheomairt na craiseach ag
 95 cirrbad curp na firlaech 7 gairthi na m-ban 7 na macamh, na con 7 na n-each fan comlasair 7 do erig Connerithir fo na gairthibh sin 7 as eadh adubert: 'Mor na gnimha dorinnedh trim anocht,' ar se '7 mairg mathair dorad m'ídhna d'eis an chodalta sa dorinnus 7 gidh edh ní faicfe Finn naid fiana Eirenn misi beo da eisi 7 rachad ar lar na n-allmurach indas co tuiti dream eigin dibh liumno no co
 100 tuiter-sa leo-san.'

Do cheangail a curp ina chatheidedh catha 7 do lig na chailgi reatha rinnluaithi a n-diaidh na n-allmurrthach 7 ní fada dochuaidh in uair do connaire triar ban roime 'sa slige 7 armghaisceadh laich ag gach mnai dibh 7 do reath-san orro 7 ní ruc orrtha 7 tuc a lamh fon sleigh da teilghin. 'An, a ogleach,' ar bean dibh 'uair
 105 ata agad eolus ina cora duit harm do deargadh na oruinne 7 sinn mar mnaibh.' 'Cia sibh-si fein?' ar Connerithir. 'Tri hingena Teirg mic Dolair o traigh mara Tibhir anoir sinne,' ar siad '7 tucamar ar triur gradh ecmaisi duit-si 7 ní fuathaide le neach againn a cheili e 7 tangamar do tabairt chabhartha duit, uair do bhi a fis againn gumadh tu-sa cédduine do soisfedh d' fianaibh Eirenn docum na n-allmurtach.
 110 tach.' 'Caidhi bhar cobair-si dam-sa?' ar Connerithir. 'Budh maith ar cabair-ne

Bran, the son of Febal, from Temair Luachra. West from the Round Hill of the Fiann, that is called Cruachan Adhrann, he was that night, and he asleep there; and what awoke him was the noise of the shields splitting, and the clashing of the swords, and the striking together of the spears cutting the bodies of the true warriors, and the cries of the women and children, of the dogs and horses in the flames. And Connerithir arose at these cries, and what he said was: 'Great are the deeds that are done through my fault to-night,' he said, 'and woe to the mother that bore me, after the sleep I have made, and howbeit, Finn and the fianns of Eriun shall not see me alive after this, and I will go into the midst of the foreigners so that some of them shall fall by me or till I fall by them.'

He girded his body in his battle-array and sent the swift-pointed . . . of running after the foreigners. And not far did he go when he saw three women before him on the road, each of them dressed in a warrior's armour, and he ran after them, but did not overtake them, and he put his hand under his spear to throw it. 'Stop, O warrior,' said a woman of them, 'for thou knowest that it is not right for thee to redden thy arms on us (?), and we women.' 'Who are ye yourselves?' said Connerithir. 'Three daughters of Terg the son of Dolar, from the shore of the sea Tiberias in the east are we,' said they, 'and we have all three fallen in love with thee from afar, and none of us loves thee less than the other; and we have come to help thee, for we knew that thou wouldst be the first man of the fianns of Eriun that would make a stand against the foreigners.' 'What is your help to me to be?' said Connerithir. 'Our help to thee will be good,' said they, 'for

duit,'ar siad 'oir dealbobhmaid-ne *sluag* draidheachta umad-sa do na geosadanaibh sanaisi 7 do barr bhilair 7 gin co marbhaid *sluag* na socraide 'mailli rit-sa, gair-fethid do na hallmurachaib 7 beanfed a n-airm asa lamhaibh 7 beanfaid a neart 7 a ragarc dibh 7 mairbhfidhar leat-sa ri na hEspaini 7 ceithri céd da muintir 7 biaidh cath Finntragha la 7 bliadain 'ga cur 7 biaidh cathugadh nua gach n-enla 115 ann risin re sin 7 bidh cridhi maith agad-sa, uair da marbh [fo. 2 a. b.]-thar gach lae tu, *bía* imlan ar maidin, oir biaidh tobar slanicidh againne fad comhair 7 in t-oglach is annsa let a fianabh Eirenn, do ghiabha mar sin fa rit.'

Do badar dana sluaig righ na hEspaine ag gabail creach 7 turthedh 7 airgid o Traigh Modhuirn atuaidh 7 rissa n-aberthar Murbach an tan sa co Finntraigh fo 120 dheas. Is ann sin ruc Connrcithir mac Brain mic Feabail orrtho 7 in *sluag* draideacht sin fa ris 7 do bhean a creacha dibh 7 do bean in *sluag* draigheachta a nert 7 a ragarc dibh 7 tangadar sluaig righ na hEspaine 'na raen romadma gusain maidhin a raibhi ri na hEspaine 7 Connrcithir 'ga marbad 7 'ga mugudh.

'Airis agam, a rimslid,'ar ri na hEspaine 'co ferainn comhlann rit tar ceann mo 125 muintire, o nach impodhann enduine acu fen rit dib 7 tu 'ga n-ar 7 'ga n-oirreac.' Ro innsaighedar tra an dias sin a cheli 7 ro saidbedar in da mergi maethsroill isin *talmáin* taebhuaine 7 do sínedar na lamha luathghonacha leisna craiseachaib

we shall form a druidical host around thee from the stalks of . . . , and from the top of the watercress, and though armies and multitudes be killed around thee, they will cry to the foreigners, and beat their weapons out of their hands, and take away their strength and their sight. And the king of Spain and four hundred of his people will be killed by thee, and the battle of Ventry will be fought a day and a year, and there will be fresh fighting in it every day during that time. And be thou of good cheer, for even if thou art killed every day, thou wilt be whole again in the morning, for we shall have the well of healing for thee, and the warrior that thou lovest best of the fianns of Erinn shall obtain the same as thou.'

Now the hosts of the king of Spain were taking plunder and materials (?) and silver from Traig Moduirn in the north, which is called Murbach at this time, to Ventry in the south. It was then that Connrcithir the son of Bran the son of Febal came upon them, and the druidical host with him, and he forced their plunder from them, and the druidical host took their strength and their sight from them, and the hosts of the king of Spain came in their rout and flight to the plain where the king of Spain was, and Connrcithir killing and destroying them.

'Stay with me, O kingly warrior,' said the king of Spain, 'that I may fight with thee for my people, since no man of them turns against thee, and thou slaughtering and slaying them.' So those two attacked one another, and they placed the two banners of soft silk into the green-sided earth, and stretched out the quick-wounding hands with the

ceannghorma croderga 7 tucadar dubgona dluithi daingne dofreastail ar a cheli
 130 mar sin doibh no gur ardeirigh imgan 7 gur crannbrissedh a craiseacha 7 gur
 scailted a sceith 7 gur lanskarsd a luireacha 7 do nochtadar a lanncloidme
 lasurcorera leathanfaebhracha 7 dorinnedar urrlamh a n-aithedha 7 ro badar isin
 comrac sin re treimsi 7 re hatha fada do lo, conadh ann sin fuair Conncrithir
 aithfas brathbeime a comrac ar chathbharr 7 na caemhluirighi do righ na hEspaine
 135 co tobhacht a cheann da colann 7 do thogaibh Conncrithir an ceann 7 do chom-
 maidh an gnimh 7 is eadh adubert: 'Dar mo breithir amh,' ar se 'ni cuirfiur
 on ceann sa me muna marbtar me no co ti uathad no sochaighi eigin d' fianaibh
 Eirenn cugam.' Do chuala ri in domhain sin 7 is eadh adubert: 'Is mor in bri-
 athar sa dobheir an laech,' ar se '7 eirigh da fis, a Ghlais mic Dreamain, an e
 140 an t-Osgar ardghlonnach adchuala a fianaibh Eirenn dobeir an briathar sa.'

Tainic immoro Glas a tir 7 tainic a comghar do Conncrithir: 'A laich,' ar
 se 'is [fo. 2 b. 1.] mor in briathar sin tucais 7 caidhi h'ainm 7 do sloinneedh?'
 'Misi Conncrithir mac Brain mic Feabail o Theamuir Luacra' ar se. 'Masa
 tu,' ar Glas 'is fagus t' fuil 7 t' fialus dam fen 7 is misi Glas mac Dreamain
 145 o Teamair Luacra' ar se. 'Dob' eccoraidi duit-si teacht do comrac rim-sa ona
 allmurachaib sin' ar Conncrithir. 'Truagh sin,' ar Glas 'ar sdaibh an beatha
 uili damadh tairisi dhamh Finn 7 fiana Eirenn, n' coimreogainn re neach d' feraibh

blue-headed red-socketed spears, and dealt black close hard insufferable wounds to each other, until the wounding rose high, and the shafts of their spears were broken, and they clove their shields, and they ripped open completely their hauberks, and they bared their purple-flaring broad-edged sword-blades, and prepared their deaths. And they were in this fight for a long time and while of the day, until Conncrithir struck a furious counter-blow (?) against the joint of the helmet and of the beautiful hauberk of the king of Spain, so that he smote his head off his body. And Conncrithir lifted up the head and boasted of the deed, and this is what he said: 'By my word, forsooth,' he said, 'I shall not let myself be separated from this head, unless I am killed, until some few or a great number of the fianns of Erin come to me.' The king of the world heard that, and this is what he said: 'Great is that word which the warrior speaks,' said he, 'and rise thou and see who he is, O Glas son of Dreaman, whether it is Oscar of the noble deeds whom I have heard of, of the fianns of Erin, that speaks this word.'

Then Glas went on shore and went near Conncrithir. 'O warrior,' said he, 'great is that word thou hast spoken, and what is thy name and thy family?' 'I am Conncrithir the son of Bran, the son of Febal, from Temair Luachra,' he said. 'If it is thou,' said Glas, 'thy blood and thy family are nearly related to me, for I am Glas the son of Dreaman, from Temair Luachra,' he said. 'The less does it behove thee to come to fight against me from those foreigners,' said Conncrithir. 'It is sad,' said Glas, 'for the treasures of

Eirenn na rit-sa seach cach.' 'Na habair-si sin,' ar Conncrithir 'uair coic mic dég do chloinn ata ag Finn a fégmais a clannmaicne fen 7 luidim-si fom armaibh 7 fom ghaiscédh, da marbtha-sa sin uili, nach budh eagail duit Finn acht co tigthea 150 ar a eineach 7 ar a comairci.' Adubert imoro Glas 'na dhiaidh sin: 'Tainic mo la badha-sa lett-sa 7 rachad do innisin do righ an domhain' 7 do ghluais roime mar a raibhi an ri. 'A anam, a Glais,' ar ri an domhain 'ann e Oscur ata ann sud?' 'Ni he idir, a ardri,' ar Glas '7 damad he a tainic as dod muintir-si ni thic. Fer [f]is 7 brathair dam-sa ata ann 7 is tuncroidhi lium a beth 'na aenar 7 dob' ail 155 lium dul do congnamh leis.' 'Da n-dheachair,' ar ri an domhain 'cuinnngim-si ort tacht da innisin dam an lin thuitfeas lium d'fianaibh Eirenn gach lae 7 da tuiti a beac leo dom sluagaibh techt da innisin dam cé le tuitfedh.' 'Cuinnngim-si ort-sa' ar Glas 'gan neach dod sluagaib do lícean a tir acht mar ader-sa no co ti fiana Eirenn chugainn 7 o nach fuil urrgairdiugudh ele againn aniubh,' ar Glas 'tabhradh 160 comlann enfir dhuinn.'

7 do cuireadh dias allmurach cucu in la sin 7 taraidh Conncrithir an tabhaill taibleabhar 7 cuiris cloch cert cudruma innti 7 tuc urrchur cert coimdhreach co tarla a tuledain a fir comraic co rug in inchinn ina caibh cro tre cul a chinn. Fuaradar imoro an dias sin bas leo 7 do sireadar dias allmurach docum gach fir acu. 165

the whole world, if Finn and the fianns of Erin had been true to me, I should not fight against any man of Erin nor against thee above all.' 'Do not say so,' said Conncrithir, 'for there are fifteen sons with Finn beside his own children, and I swear by my weapons and by my valour, that if thou hadst killed all these, thou wouldst not have to dread Finn, provided thou camest under his honour and protection.' Thereupon Glas said: 'The day of fighting together with thee has come for me, and I will go and tell the king of the world.' And he went where the king was. 'O soul, O Glas,' said the king, 'is it Oscar that is there?' 'It is not he at all, O high king,' said Glas, 'and if it had been he that has come, it is not for thy people that he comes. It is an acquaintance and brother of mine that is there, and I am sick at heart that he is alone, and I desire to go and help him.' 'If thou goest,' said the king of the world, 'I demand of thee, to come and tell me the number that will fall by me of the fianns of Erin every day, and if some few of my host fall by them, to come and tell me by whom they shall fall.' 'I ask of thee,' said Glas, 'not to let any one of thy host ashore, but as I say, nor till the fianns of Erin come to us, and as there are no other restrictions for us to-day, let single combat be granted to us.'

And two foreigners were sent against them that day. And Conncrithir seized his long-sided sling, and put a straight even stone in it, and gave a straight well-directed cast, so that it went into the forehead of his adversary, and took the brain as a lump of blood out through the back of his head. So those two found their deaths by them, and they

Frith dana co hathlum an aiscidh sin. Togbhais Connerithir in cealtair coimhreamur chatha [fo. 2b. 2.] 7 tuc urrchur aith athlum urrmaiseach don fir ba neasa do acu, gur bhean a mullach a ochta co n-deachaid trio 7 mar do connaire in fer ele sin do theith do leith droma inti arar-teilgedh an t-urrchur co n-deachaid an t-sleg
 170 trithu ar aen co fuaradar bás de 7 do thuiteadar a dhias fén le Glas faisin. Do thuiteadar dana tri nonbair leo re n-oidhchi 7 ba crechtach Connerithir on ló sin 7 adubert se re Glas: ‘Tangadar triar ban chugam-sa o traigh mara Tibhir anoir 7 do gealladar damh, ge marbthai gach lae me a cath Fínntragha gumadh beo arna marach me 7 in neach budh annsa lium d’fianaibh Eirenn co fuideadh
 175 mar sin, *ocus* coimed-sa an cuan anocht co condeuchainn-sí da fíis’ 7 teit da fíis 7 do curedar fon tobar slanficidhe 7 tainic co himlan as.

Imthusa Glais mic Dreamhain *teid* ar an chuan. ‘A rí an domhain,’ ar se ‘ata cara agam ar an loingeas i. Madan Munchas mac Duin, rí na Gaethlaighi, 7 is ed adubert se ‘sa domhan mor thoir gur leor duit-sí é fén do gabail Eirenn 7 co
 180 m-beradh a n-gheill ar ais no ar eigin chugad-sa 7 cuinnchim-sí ort-sa a leigen chugam-sa am aenar anocht co fechamís cia haginns is ferr choiseonas Fre.’

Ro innsaighedar dana an dias sin a cheli 7 dorinnedar comhrac fichdha fortamail feidmlaidir acht énní ní hann sin do bhi a n-dan bas d’fagbail do Glas 7 fuair

asked for two foreigners for either of them. This request was granted readily. Connerithir lifted the thick spear of battle, and made a sharp quick determined (?) cast at the man next to him on their side, and hit him in the front of his breast, so that the spear went through him; and when the other man saw this, he fled behind the back of him that had been hit, so that the spear went through them both, and they found their death from it. And thereupon his own two fell through Glas. Three times nine fell through them before night, and Connerithir was covered with wounds from that day, and he said to Glas: ‘Three women have come to me from the shore of the sea of Tiberias in the east, and have promised me, though I should be killed every day in the battle of Ventry, I should be alive on the morrow, and that he whom I loved most of the fianns of Erinn should obtain the same. And watch thou the harbour to-night, that I may go to seek them.’ And he went to seek them, and they put him under the healing spring, and he came out whole.

As to Glas the son of Dremán, he went to the harbour. ‘O king of the world,’ said he, ‘there is a friend of mine with the fleet, called Madan of the Bent Neck, the son of Donn, the king of the Swamps, and this is what he said in the great world in the east, that he himself would be sufficient for thee to take Erinn, and that he would bring it to do homage to thee by fair means or foul, and I ask thee to let him meet me alone to-night, that we may see which of us will better fight for Erinn.’

Then those two attacked each other and made a furious brave powerful fight, but as it was not in the destiny of Glas to find his death there, the king of the Swamps found

rí na Gaethlaigi bas leis 7 gairid 'na dhiaidh sin an uair tásnic Connrcithir cuigi 7
 do bi Connrcithir ag molad an gnima sin dorinne Glas 7 'ga comhaidem co mor. 185
 Is ann sin do connccadar trenfer fian Eirenn cucu .i. Taisteallach trenfer. 'A oga,' ar
 se 'cia na cinn ud agaibh os in ar?' 'Ceann righ na hEspaine ceann dibh,' ar
 Connrcithir '7 is lim-sa do thuit. Ceann righ na Gaethlaigi an ceann ele 7 le
 Glas mac Dremain do thuit. Scela Finn 7 fian Eirenn agad-sa duinn?' ar siad.
 'Do fágbusa ac Snamh Da En atuidh iad' ar Taistellach. 'Eirig-si da n-inn- 190
 saighidh' ar [fo. 3 a. 1.] siad '7 tigid chugainn da m-berdis a n-ar m-beathaid
 orainn.' 'Do badh nar dam-sa sin,' ar in trenfer 'i. da righ do rigaib an do-
 mhain do tuitim libh-si ar aen 7 gan mo lamh do dergadh dam-sa re n-dul ón cuan
 orrtho' 7 teid ar an cuan. 'A rí an domain,' ar se 'ata sunn trenfer fian Eirenn
 ag iaraidh comhlainn.' 'Is dam-sa is coir an treinfer ud do freagra' ar Coim- 195
 leathan mac Toithim .i. trenfer righ an domhain 7 tásnic a tír a cedoir.

Is amlaid imoro do bhi an fer sin 7 *deich* ferdhuirn *fíched* ana airde 7 an urr-
 dail cetna 'na lethni 7 is amlaid do bhi fos arna fothrucadh a folaið dreagan 7
 leoman 7 loisceann 7 nathrach neime 7 fuathrog fáirsing urleathair um deanacht a
cúirp 7 ro innsaigeadar na tarbhlaich sin a cheili ana treithibh taibhtheanna tonn- 200
 bhorba troighleathna tarluthmara tailcichtaracha 7 do maelgormaighedar na

his death by him. And shortly after that, Connrcithir came to him, and began to extol the
 deed which Glas had done, and to praise him highly. Then they saw a champion of
 the fianns of Erin coming towards them, to wit, the champion Taistellach. 'O youths,'
 said he, 'whose heads are those with you over the slaughter?' 'The head of the king
 of Spain is one of them,' said Connrcithir, 'and it is by me he has fallen. The head of
 the king of the Swamps is the other head, and by Glas the son of Dreman has he fallen.
 Hast thou got tidings of Finn and the fianns of Erin for us?' said they. 'I left them
 at Snam Da En in the north,' said Taistellach. 'Arise and seek them,' said they, 'and
 let them come to us, if they would preserve our lives.' 'That would be a shameful thing
 for me,' said the champion, 'that two kings of the kings of the world should both have
 fallen by you, whilst my hands remain unreddened, before I go from the harbour.' And
 he went to the harbour. 'O king of the world,' said he, 'here is a champion of the
 fianns of Erin seeking fight.' 'It is I whom it behoves to answer that champion,' said
 Coimlethan the son of Toithem, to wit, the champion of the king of the world, and he
 came on shore forthwith.

Thus was this man, ten times twenty fists of a man in height and the same number in
 breadth, and moreover, he had bathed in the blood of dragons and lions and toads and
 venomous adders, and a broad girdle of strong leather was round his body. And the
 fierce heroes attacked each other in their firm-sided, rough-skinned, broad-footed,

maelsuili morliatha malachghairbha 7 do combdranntaigheadar na cláríacla
 craebghlasa cnaimreamra cogantacha craesfairsinga 7 do chasadar na cromsrona
 cuasleathna comtharrthacha craebhsilteacha 7 ro innsaidedar na laich sin a cheli 7
 205 ro iadhadar na dodlamha dublaidire doleonta daingeangreamacha doscaltí tar na
 dromannaibh 7 tuadar trodchuir trena thulganacha d'aroili. Is ann sin imoro
 tuc trenfer rígh an domhain foscadh fortill fírchalma ar Thaistellach cor theilg
 braen fola forruaidhí ar barr gach meoir da meraibh 7 liath dubhfhola tar a bhel
 7 cuiris 'na casclainn aird adhbhail ar a ghualann é 7 cuiris ina rith e co hairm
 210 a raibhe rí an domhain 7 adbert Taistellach : 'A anam, a Choimhleathain, créd do'
 ail leat do denamh rim?' 'Do breith co rígh an domain,' ar se '7 do cheann
 do tharraing as do cholainn 7 a cur ar cuaille a fiadhnais fer an domhain.' 'Ole
 an comairle sin,' ar Taistellach 'uair is ferr duit mo leigean sis co slechtainn duit
 a fiadhnaisí sluag an domhain, *ocus* do slechtadar [fo. 3 a. 2.] treinfer Eirenn uili
 215 dam-sa 7 doghenaid duit-sí mar sin 7 is maith duit fos a beith rena innisin isin
 domhan mor thoir agad gurabh taesca do ghabhais féin geill treinfer Eirenn 'na do
 ghabh rí in domhain a n-geill.' 'Is eubhais dam-sa,' ar Coimleathan 'co n-din-
 gean sin rit' 7 leigis sis ar lar he. Cromais Taistellach a cheann do-sum. Doigh
 leisum fa slechtain e do féin sin. Sinis Taistellach ana thimcheall 7 ro faise co
 220 fortill fearglaídir co raínic ar ard a ghualann 7 an lig chloichi do bhi a comfoccus

strong-tailed . . . that were stout below, and let flash the great grey blunt eyes
 with their shaggy eyebrows, and they gnashed the grey-branched, strong-boned, chewing,
 wide-jawed board-like teeth, and they turned up the broad-caved, horrid, thin-branched,
 crooked noses, and those two warriors attacked each other, and closed the black and
 strong, never-sprained, firm-clenching, indissoluble hands across their backs, and gave
 each other mighty unequal (?) twists. Then the champion of the king of the world gave
 Taistellach a powerful right-valiant squeezing, so that he drew a drop of very red blood
 from the top of each of his fingers and a stream of dark blood over his lip, and he put him
 as a high wonderful load on his shoulder and carried him running to where the king of
 the world was, and Taistellach said : 'O soul, O Coimlethan, what wouldst thou do to me ?'
 'To carry thee to the king of the world,' said he, 'and to tear thy head off thy body, and
 to put it on a stake in the presence of the men of the world.' 'That is a bad plan,' said
 Taistellach, 'for it is better for thee to let me down, that I may kneel before thee in the
 presence of the hosts of the world, and all the champions of Erin have knelt before me,
 and will do so before thee, and moreover, it is pleasant for thee to be able to say in the
 great world in the east, that thou thyself didst sooner obtain the homage of the cham-
 pions of Erin than the king of the world obtained their homage.' 'I pledge my faith,'
 said Coimlethan, 'that I will do so to thee,' and he let him down on the ground.
 Taistellach bent his head before him. He thought this was bowing to him. Taistellach
 stretched (his arms) around him and squeezed him mightily, angrily, strongly, till he

do, tuc urrcur de uimpe co n-derrna smirspairti fola cro da curp am .i. a croicinn 7 tuc an chois thailc troigheathan rena ghualainn dó 7 do tharraing an ceann da cholainn 7 do comhaidh an gnimh.

'Atre buaidh 7 beannachtain,' ar Conncrithir '7 eirigh romad anocht co teach m' athar-sa co Teamair Luacra .i. Bran mac Feabail 7 abair re Bran Tuatha 225 De Dhanann do thimsachad uili d' ar cabhair 7 eirig assin a marach co fianaihb Eirenn.' Ocus tainic Taistellach roime tar efs an comraic sin co dunadh Brain mic Feabhail 7 do innis a scela uili co himlan doibh.

Dochuaidh imoro Bran mac Feabhail do thinol 7 do thoitheastal Thuaithe De Danand 7 dochuaidh co Dun Seasnain Seanghabhra a n-ibh Conaill Gabhra 7 230 do bi fleagh ag a caitheam ann 7 moran d' ogaibh Tuaithe De Danand ann 7 do badar tri saermacaim Tuaithe De Danand ann .i. Ilbreach mac Manannain 7 Nemhannach mac Aenghusa 7 Sighmall hua Midir 7 ro cuirsed failti re Bran mac Feabail 7 dohb' ail fosaig do denamh dó. 'A oga,' ar Bran 'ata eigin is mo 'na sin orainn' 7 do gab ag innisin a scel doib 7 ac innisin an eigin a raibhi a mac .i. Conn- 235 crithir. 'An-sa agam-sa anocht,' ar Seasnan '7 rachaid mo mac .i. Dolb mac Seasnain co Bodhb Derg mac an Daghdha 7 timsoch díd Tuatha De Danand chugainn.'

7 dorinnedar amlaid sin 7 dochuaidh Dolb mac Seasnain roime co Sith [fo. 3 b. 1.] Bhan Finn os Feimeanmuidh 7 is ann do bhi Bodhbh Derg mac an

reached the height of his shoulder, and the stone that was near him, he made a cast at him with it, so that he made bloody lumps of marrow of his body forsooth, to wit, of his skin, and he put his strong, broad-soled foot against his shoulder, and tore his head off his body, and boasted of his deed.

'May victory and blessing attend thee,' said Conncrithir, 'and go now to-night to the house of my father to Temair Luachra, namely, to Bran the son of Febal, and tell Bran to assemble all the Tuatha De Danand to help us, and thence betake thyself on the morrow to the fianns of Erin.' And Taistellach went his way after that combat to the fort of Bran the son of Febal, and related all his tidings to them completely.

Then Bran the son of Febal went to gather and muster the Tuatha De Danand, and he went to Dun Sesnain Sengabra in Hy Conaill Gabra, and there was a feast being held there, and a great number of the youths of the Tuatha De Danand were there, and there were three noble sons of the Tuatha De Danand, namely, Ilbrech the son of Manannan, and Nemannach (the Pearly) the son of Oengus, and Sigmall the grandson of Midir, and they made Bran the son of Febal welcome, and desired him to stay. 'O youths,' said Bran, 'there is greater need than that for you,' and he began to tell them his story and to relate to them the strait that his son Conncrithir was in. 'Stay with me to-night,' said Sesnan, 'and my son Dolb the son of Sesnan will go to Bodb Derg (the Red), the son of the Dagda (the good god), and gather the Tuatha De Danand to us.'

And so they did, and Dolb the son of Sesnan went to Sid Ban Finn (the Sid of the

240 Daghdha an trath sin 7 ro innis Dolbh na secla sin do. 'A oig,' ar Bodhb Derg 'ní sinne dlíghus Éireannaigh do chabair on eigin sin.' 'Na habair,' ar Dolb 'uair ní fuil mac rígh na rothamna na taisech feine d' fíanaibh Éirenn gan bhean do Thuathaib De Danand no gan a mathair no a buime no a maiceannan díbh 7 is mor da bar cabair-sí dorinnedar-san riam gach uair bu
 245 eigin díbh.' 'Is cubhais dúinne amh,' ar Bodhb Derg 'gura coir do freagra let feabhus do theachtair' 7 docuredar teachta uatha ar Tuatha De Danand a fail a ra bhadar 7 tangadar uili co hainm a naibhi Bodhbh Derg 7 tangadar co Dun Seasnain 7 do badar ann an oidhche sin 7 ro eirigheadar co moch arna marach 7 ro ghabhsat a léinti saera sidamla umpu 7 a n-inair amlacha iubaíli ilgresacha 7 a
 250 luireacha tiugha taibhleabhra taitnemacha 7 a cathbarra clochordha cumdaigh 7 a sceith scathuaine 7 a clóidhme troma taiblethna toirteamla 7 a sleatha slípta slinnleathna. *Ocus* is iad fa rígha 7 fa ro[í]laithi doib an trath sin i. tri Gairbh Šleibhi Mis 7 na tri Leith Luacra 7 na tri Mhuiredaigh Mbaidhi 7 na tri Šichairi Siuiri 7 na tri hEochada Aine 7 na trí Laegairi líclerga 7 na tri Conaill Clom-
 255 raighi 7 na tri Finn Finnabrach 7 na tri Scail Brogha an Scail 7 na tri Rodanaigh Raighne 7 tri Discertaigh Droma Formachta 7 tri mic Aedhain Easa Ruaidh mic Bodhuirn 7 Tathbhuillech Šleibhe Cairn 7 Sochearn Muighi Sainbh 7 an Seaghsa a Seaghais 7 Feardron a Laighis 7 an Glas a Bruinne Breagh 7 Airgedlamh o Sinainn

White Women) above Mag Femen, and there was Bodb Derg the son of the Dagda at that time, and Dolb related those stories to him. 'O youth,' said Bodb Derg, 'not we are bound to help the men of Erin out of that strait.' 'Do not say so,' said Dolb, 'for there is not the son of a king or a prince or a leader of the fianns of Erin, whose wife, or whose mother or foster-mother, or whose leman is not from the Tuatha De Danand, and great help have they given you whenever you were in need.' 'We pledge our faith forsooth,' said Bodb Derg, 'that it is proper to respond to thee from the excellence of thy messengership,' and they sent off messengers to the Tuatha De Danand to where they were, and they came all to where Bodb Derg was, and they came to Dun Sesnain and stayed there that night, and they rose early on the morrow, and put on their costly silk shirts and their curling much-embroidered jubilee tunics, and their stout long-sided glittering coats of mail, and their ornamented helmets of gems and gold, and their sheltering green shields, and their heavy broad-sided strong swords, and their sharp-pointed tile-broad spears. And these were their kings and princes at that time, namely, the three Garbs of Šliab Mis, and the three Liaths of Luachra, and the three Muredachs of Maide, and the three Šichaires of the Suir, and the three Eochads of Aine, and the three Loegaires of the Red Stones, and the three Conalls of Clomraige, and the three Finns of Findabair, and the three Scals of the Brug an Scail, and the three Rodanachs of Raigne, and the three Discertachs of Druim Formachta, and the three sons of Aedan from Eas Ruaid mic Boduirn (the Salmon-Leap at Ballyshannon), and Tathbuillech of Šliab Cairn, and Sochearn

7 Ograidhe a Maenmach 7 an Suirgeach o Leamain 7 an Seancha o Sínainn 7 Midir a Brigh Leith 7 Feilim Nuacrothach mac Noheadail 7 Donn a Sidh Beac-¹⁶⁰ uisci 7 Dreagan Dronuallach 7 Fer an [fo. 3 b. 2.] berla bhinn on Bhoinn 7 Cathal Crithchosach ri Bernain Eili 7 Donn Fritgrine 7 Donn Duma 7 Donn Teimeach 7 Donn Seanchnuic 7 Donn Chnuic an Dois 7 Brat Riabhach 7 Dolb Dedsolus a sidhaibh 7 coic mic Finn a Sidh Cairnn Chain 7 Finnbharr Meagha Siuil 7 Sighmall hua Midir 7 Ilberac mac Manannain 7 Nemannach mac Aenghusa 7 Lir¹⁶⁵ Sithi Finnachaid 7 Abhartach mac Illathaig 7 moran eili do maithib Tuaithe De Danand nach airimter ann so.

Tafnic dana na sluag 7 na socraide sin a crichaib Ciarraighi Luachra 7 co Sliabh mongruadh Mis 7 assin co cuan Finntragha. 'A Tuatha De Danand,' ar Abhartach 'eirgedh meid meanman 7 aignedh indaibh re hagain chatha Finn-¹⁷⁰ tragha, uair biaidh se la 7 bliadain 'ga cur 7 biaidh gnim gach enfir dib 'ga innisin co deireadh an domhain 7 comailidh na briathra mora doberthai isna tighibh n-ola.' 'Eirig, a Ghlais mic Dreamain,' ar Bodhbh Derg mac an Daghdha 'd' foga catha dam-sa co righ in domhain.' Do ghluais Glas roimhe mar a raibhe ri in domhain. 'A anam, a Ghlais,' ar ri an domhain 'in iad fiana Eirenn sud?' 'Ni hiad,' ar¹⁷⁵ Glas 'acht drem eili d' feraibh Eirenn nach lamhann beth ar uachtar talman, acht

of Mag Sainb, and the Segsa from Segais, and Ferdron from Laigis (Leix), and the Glas from Bruinne Breg, and Airgetlam (Silver-hand) from the Shannon, and Ograidhe from Maenmag, and the Suirgeach from Lemain, and the Sencha from the Shannon, and Midir from Brig Leith, and Feilim Nuacrothach, the son of Nochedal, and Donn from Sid Bec-Uisci (the Sid of the Little Water, and Dreagan Dronuallach (the Strong and Proud), and Fer an Berla Bhinn (the man of the Sweet Speech) from the Boyne, and Cathal Crithchosach (of the Trembling Feet) the king of Bernan Eile, and Donn Fritgrine, and Donn Duma, and Donn Teimeach, and Donn Seanchnuic, and Donn Chnuic an Dois, and Brat Riabhach (the Swarthy), and Dolb Dedsolus (the Bright-toothed) from the Sids, and the five sons of Finn from Sid Cairn Chain, and Finnbarr of Mega Siul, and Sigmall, the grandson of Midir, and Ilberach, the son of Manannan, and Nemannach, the son of Aengus, and Lir of Sid Finnachaid, and Abartach the son of Ildathach (the Many-coloured), and a great many other nobles of the Tuatha De Danand who are not enumerated here.

Now, these hosts and armies came into Ciarraige Luachra (Kerry) and to red-maned Slieve Mis, and thence to Ventry Harbour. 'O Tuatha De Danand,' said Abartach, 'let a high spirit and courage arise within you in the face of the battle of Ventry. For it will last for a day and a year, and the deed of every single man of you will be related to the end of the world, and fulfil now the big words ye have uttered in the drinking-houses.' 'Arise, O Glas, son of Dreman,' said Bodhbh Derg the son of the Dagda, 'to announce combat for me to the king of the world.' Glas went where the king of the world was. 'O soul, O Glas,' said the king of the world, 'are those yonder the fianns of Erin?' 'Not they,' said Glas, 'but another lot of the men of Erin, that dare not to be on

beith a sidhbroghaibh fo thalmain .i. Tuatha De Danand 7 d' fogra chatha doibh tanag-sa.' 'Cia freageorus Tuatha De Danand dam?' ar ri an domhain. 'Rach-
 maid-ne cucu,' ar da righ do righaibh an domain .i. Comur Cromgenn ri Fer Con-
 280 chenn 7 Caitheann ri Fer Caitheann 7 do badar sein coic catha armruadha eagair
 7 tangadar a tir a cedoir ana ruadbuinnedaibh romhora.

'Cia do dingemadh ri Fer Conceann dim?' bhar Bodbh Derg. 'Rachad-sa chuigi,' ar Lir Sithe Finnachaid' 7 gidh edh do chuala me nach fuil 'sa doman mor duine is ferr lamh 'na se.' 'Cia dingbhus ri Fer Caitheann dib?' ar Bodbh
 285 Derg. 'Dingebhad-sa,' ar Abartach mac Illathag 7 gabhais luirech trom treabreach taineamach uime 7 catlbarr ciarach comlainn ceithircimsach 7 clóidheamh * * * *

[fo. 4 a. 1.] Oscur arduathar fo cath na n-allmurach 7 ba samalta sin re gairbeas n-glorach n-gairbhlinnteach n-graineamhail ac comdortadh tre chael-charaidh comthana no mar bhuinni m-borbruadh m-bonaclastrach tre mullach
 290 rofairsing righ-thighi no mar thonngail tuinne ceannghili cneasuaine cainntighi chuipghili treathan moiri 'na timcheall, is é sin sreatadh 7 scailed 7 slichtbualad 7 sreangleadrath 7 saebcuma tuc Oscur ar na hallmurachaib don ruathar sin.

Is ann sin doriacht Bolcan ri na Fraingei 7 Oisín docum a cheli 7 ro saidhsead a n-da meirgi maethsroill isin tulaig taebhuaine 7 ro thogaibhsead a n-da sciath

the surface of the earth, but live in sid-brugs (fairy mansions) under the ground, called the Tuatha De Danand, and to announce battle from them have I come.' 'Who will answer the Tuatha De Danand for me?' said the king of the world. 'We will go against them,' said two of the kings of the world, namely, Comur Cromgenn, the king of the men of the Dogheads, and Caitchenn, the king of the men of the Catheads, and they had five red-armed battalions in order, and they went on shore forthwith in their great red waves.

'Who is there to match the king of the men of the Dogheads for me?' said Bodb Derg. 'I will go against him,' said Lir of Sid Finnachaid, 'though I have heard that there is not in the great world a man of stronger arm than he.' 'Who of you will match the king of the men of the Catheads?' said Bodb Derg. 'I will match him,' said Abartach, the son of Ildathach, and he put on his heavy bright glittering coat of mail, and his crested, four-brimmed helmet of battle, and his sword * * * *

Oscar of the great routs through the army of the foreigners, and like the wild, noisy, rough-streamed, terrible waterfall that pours through a narrow thin rock, or like a fierce red blaze of fire with high-peaked flames through the wide roof of a king's palace, or like the roar of a white-crested, green-skinned, wailing, white-foaming, full-watered wave of the great sea around it, so was the overthrowing and the scattering and the beating and the tearing into pieces and wild hacking which Oscar inflicted on the foreigners in that onslaught.

Then Vulcan the king of France and Oisín met each other, and they stuck their two

ailli ilbuadhacha a n-aicill a cheli 7 ro nochtadar a cloidhme creatblaithi comthar- 295
 racha 7 dorinneadar *urrlaidi* urrlamh ain iarmartach 7 do bhi an comrac ag dul
 tar a cheili ann sin, uair do bas ac clodh Oisín ann 7 do connairc Oisín mac Oisín
 sin 7 tainic chucha 7 tuc beim do righ na Fraingi 7 dorad an rí beim do-san 7 do
 freagair a comlann d' Oisín 7 do conairc da mac ele Oisín sin .i. Echtach 7 Uladh
 7 ro ghonadar righ Franc 7 do gon-san gach neach dhibh-sean a cumain a 300
 ghona 7 do bean osneamh *eccomlainn* a hOisín tairsib uili 7 do connairc mac
 Lughach sin 7 dorad rodghuin do righ Franc 7 dorad an rí beim do-som 7 do
 freagar a comlann d' Oisín. Tangadar imoro tri caeca laech do clannaibh
 Baiscne chuigi 7 ro ghon gach énfear acu he 7 ro ghon-san gach énfear acu-san
 7 do bean osnam *eccomlainn* a hOisín thairsibh uili. 305

Dochuala imoro sin an tuir nar traethadh 7 an leoman luathfergach 7 an
 nathair neimhelach 7 an ónchu irghaili 7 an tonn rabharta 7 an brath tar bruachaibh
 7 an chathbearná céd 7 an lámh nach lamthai 7 an croidhi nach cumscnaidhthi
 7 an troigh nach ruc aencheimh ar culaibh riamh roim [fo. 4 a. 2.] uathadh no
 sochaide .i. Oscur anghlonnach 7 ba hingnadh leis cia do lemadh an éigean sin ar 310
 a athair 7 tainic da n-innsaighedh ana féargruathar reachtaígmheil 7 ba samalta
 re *caecaid* each ac torannbhualad 7 ag crithbhualad na tragha an crithbhualad tuc

banners of soft silk into the green-sided hill, and raised their two beautiful shields of many virtues against each other, and bared their terrible swords of smooth bronze, and made a ready, quick, successful onslaught. And the combat was going against one of them, for Oisín was being oppressed in it. And Oisín the son of Oisín saw this, and came towards them, and struck the king of France a blow, and the king returned the stroke and answered the fighting of Oisín. And the two other sons of Oisín saw this, to wit, Echtach and Ulad, and they wounded the king of France, and he wounded either of them in exchange for his wound, and he elicited a sigh of oppression from Oisín over them all. And Mac Lughach saw this and wounded the king of France by a shot, and the king struck him a blow and answered the fighting of Oisín. Then came three times fifty warriors of the children of Baiscne to him, and every man of them wounded him, and he wounded every man of them, and he made Oisín utter a sigh of oppression over them all.

Now, this heard the pillar that was never put down, and the quickly-roused lion, and the venomous adder, and the wolf of combat, and the wave of overwhelming, and the (man of) destruction over the border, and the battle-gap of a hundred, and the hand which nobody dared to touch, and the heart that was never confounded, and the foot that never took one step backward before a few or many, to wit, Oscar of the noble deeds. And he was wondering who dared to bring his father into such a strait, and he came upon them in his angry, right terrible rush, and the terror that he struck into them was like (that of) fifty horses at a thunderstroke and at the shaking of the strand. And the king

uirri 7 do connaire ri Frange chuigi he 7 dochuaidh a cruth 7 a caemhdenamh de
 7 teid a ghal 7 a ghaisceadh ar chul 7 smuainis nach roibhi ar talmain di dín aigi,
 315 muna deachadh a n-aér no a firmaiminnt 7 fechais suas ar na nellaib 7 smuainis
 gumadh din do eaturra 7 tainic édruma chelli 7 aigeanta do 7 tuc síneadh ar a
 cholainn o talmain co n-deachaigh re gaith 7 re gealtacht a fiadhnaisi sluag an
 domhain 7 nir thois^{edh} don baetheitill sin co rainic Gleann m-Bolcain a n-oirr-
 thear na crichi sin 7 tucadh gairthi adhbulmhora ag sluagaibh an domhain 'ga
 320 chainedh 7 ac fianaihbh Eirenn 'ga commaidheamh.

Do badar imoro fiana Eirenn mar sin co tainic an oidhchi 7 adubert Finn: 'Is
 cumthach aithmelach ata ri an domain anocht,' ar se '7 dobhera amas longpuirt
 oruibh 7 cia hagaibh do ghiabhainn d' foraire an chuain anocht?' ar se. 'Do
 ghiabhair misi,' ar Oisin '7 an lín cedna do bhi ac chur catha aniubh 'mailli rim,
 325 oir ni furail linn la co n-oidhchi do dingmhail d' fianaihbh Eirenn' 7 tangadar ar
 an cuan. Ocus is i sin uair 7 aimser adubert righ an domhain: 'Dar linn,
 a firu an domhain, ní maith bhar sén catha aniubh,' ar se '7 eirgeadh dream eigin
 agaibh do thabairt amuis longphuirt ar fianaihbh Eirenn.'

Is ann sin ro eirgedar nai mic Gairb mic Tachair i. Donn Mara mac Gairbh
 330 7 Lonnmar mac [fo. 4 b. 1] Gairbh 7 Lodra mac Gairbh 7 Íuchra mac Gairbh
 7 Troigleathan mac Gairbh 7 Tarraing Tren mac Gairbh 7 Tola mac Gairbh

of France saw him coming towards himself, and his beauty and comeliness went from him, and his valour and his prowess left him, and he thought there was no shelter on earth for him, except if he went into the air or into the firmament, and he looked up into the clouds and thought that there was shelter for him between them. And there came lightness of mind and of nature upon him, and he gave his body a stretching from the ground, so that he went with the wind and with madness before the eyes of the hosts of the world, and did not stop in his mad flight till he came to Glenn Bolcain in the east of that territory. And wondrous great cries were raised by the hosts of the world in wailing him, and by the fianns of Erinn in exultation.

Now, the fianns of Erinn were thus till night came, and Finn said: 'Sad and sorrowful is the king of the world to-night,' said he, 'and he will make an attack of the harbour against you, and who is there of you that will take upon him the watch of the harbour to-night?' he said. 'I will,' said Oisin, 'with the same number that has been fighting together with me to-day, for it is not too much for us to fight for the fianns of Erinn a day and a night.' And they went to the harbour. And that was the hour and the time that the king of the world said: 'It seems to us, O men of the world, our luck of battle was not good to-day,' said he, 'and let some of you arise to make an attack of the harbour on the fianns of Erinn.'

Then arose the nine sons of Garb (the Fierce) the son of Tachar, namely, Donn Mara the son of Garb, and Lonnmar the son of Garb, and Lodra the son of Garb, and Iuchra the son of Garb, and Troigleathan (the Broad-footed) the son of Garb, and Tarraing Tren

7 Tomna mac Gairbh 7 Dolar Durbha mac Gairbh ri mara n-Icht 7 se céd deg a
 šocraidi 7 tangadar a tir uili acht seinnser na clainni sin Gairbh .i. Dolur Durbha
 7 do freagradar clanna Baiscne co hathlum imghonach iad 7 tangadar do trentuarcain
 a chele gar leadradh lamha ann sin 7 gur teascadh taibh 7 gur cirrbad cuirp 7 do 335
 badar isin irghail sin co tainic an maiden mochšolus. Acht ennf nf roibh beo 'sa
 maidin neach do ba thualaing a arm d' imirt dibh leath ar leath, acht triar do chlan-
 naibh Gairbh 7 Oisin 7 Oscur 7 ni drud o chele dorinneadar, acht tucadh sithi ar a
 cheli acu 7 ro innsaigh dias dib Oscur 7 ro innsaigh an treas fear 7 Oisin a cheli
 7 ba cruaid coimnert cutruma an comhrac sin 7 fuaradar a dis fen bas le hOscur 340
 7 do thuitsedar taisi 7 taimnella bais air fen 7 ba lor do laighdiugud Oisin sin.

Ro theilg imoro Oisin 7 an t-allmurach a n-airm asa lamaibh 7 ro dunsat a
 righthi reamra righdha romaiseacha tar caelaib corp a chele 7 tucsead cuir
 fhearrdha fírcalma d' aroile, acht enni do bo theachta o oirrther an domhain co
 crichaib na fuinedach d' fechain comraic na deisi sin. Is ann sin tuc an t-all- 345
 murach tarraing tulcalma ar Oisin docum na fairrgi, oir ba maith a snamh 7 a
 onfais fein. Tuc imoro Oisin tairraing air-sim, oir nir fiu leis a inad comraic do
 seachna dó. Rangadar imoro ar aen 'sa fairrci 7 do bidis ac combathad a cheile
 co teighdis [fo. 4 b. 2.] co grian 7 co grinnell an glanmara. Ba cradh cridhe

(the Strong) the son of Garb, and Tomna the son of Garb, and Dolar Durba the son
 of Garb, the king of the Sea of Wight. And sixteen hundred was their number, and
 they went all on shore except the eldest of those children of Garb, namely, Dolur
 Durba, and the children of Baiscne answered them readily and with fighting. And
 they began to beat each other severely, so that hands were hacked off there, and
 sides cut, and bodies mangled, and they continued in that fight until the morning
 came with its early light. And not one of them was alive on the morrow, that was
 able to wield his weapons on either side, but three of the children of Garb, and Oisin,
 and Oscar, and they did not let go of each other, but they made rushes at each other,
 and two of them attacked Oscar, and the third man and Oisin attacked each other,
 and hard, equally strong, and equally waged was that combat, and his own two found
 their death by Oscar, and the weakness and trance of death fell upon him, and that was
 enough to Oisin.

Then Oisin and the foreigner threw their weapons out of their hands, and closed their
 stout kingly graceful arms across the slender part of each other's bodies, and gave each
 other a manly right brave pull, so that it was worth coming from the east of the world
 to the lands of the men of the west to behold the fight of those two. Then the foreigner
 gave a sudden valiant pull to Oisin towards the sea. For he was a good swimmer and
 Then Oisin gave him a pull, for he deemed it unmeet to refuse him his
 place of fighting. So they went into the sea together and were trying to drown each
 other, till they came upon the sand and gravel of the clear sea. Now, it was a heart's

350 imoro leisín féin Oisín do beith isin eigin sin. 'Eirigh, a Fearghus Fínnbheil,'
 ar Finn 'do molad mo mic dam 7 da greasacht.' Teid Fearghus co hoirear an
 chuain chuipghleghil. 'A anum, a Oisín,' ar Fearghus 'is maith an comlann sin
 doni 7 is imdha fiadhnaisi air, uair ataid sluaig an domain moir uili 7 fianá Eirenn
 'gudt féitheamh. 7 medaigh^{ther} do menma 7 cuimnigh na comlanna maithi dorinnead
 355 roime leat.' Do cumhnaigh imoro Oisín a aitheasa mora mince 'mun n-grea-
 sacht sin tuc Fearghus air 7 do eirigh a aignedh 7 do medaigh a menma 7 ro
 dunastair na dodlama doleonta um cael droma an allmuraig 7 rug les co grian an
 glanmara he 7 tuc a druim re grian do 7 a béal a n-airde 7 ní lig anis he gur scar a
 anam fria corp 7 tuc a tír he 7 ro scar an ceann 7 an colann re cheli 7 táinic féin
 360 co coscrach commaidmtheach co fianáibh Eirenn.

Ro eirigh imoro seinnser na clainni sin Gairbh mic Thachair .i. Dolar Durba
 ri mara n-ícht. 'A rí an domain,' ar se 'is truagh duit gan mo leigen d'entaibh
 rem braithribh co fianáibh Eirenn, uair da m-beinn-si féin sa riu, ní budh tualaing
 fianá Eirenn ar marbadh 7 didheolad-sa co maith iad, uair mairbhfead-sa ced fear
 365 n-armach gach lae dib no co tairlim iad uili 7 is briathar dam' ar se 'da faghar-sa
 neach do sluagaibh an domhain do deargadh a airm ar neach dib co n-imer bas air.'
 7 tainic a tír 7 do tsír comhlann ced ar an féin 7 tucadh gair fochmaididh 7 fana-

torment to the fiann, that Oisín was in that strait. 'Arise, O Fergus Finnbel,' said Finn, 'to praise my son for me and to urge him on.' Fergus went to the harbour-
 stead of the white-shining foam. 'O soul, O Oisín,' said Fergus, 'good is the fight
 which thou doest, and many are those that witness it, for the hosts of the whole
 great world and the fianns of Erin are watching thee. And be thou courageous, and
 remember the good fights that have been accomplished by thee before this.' Then
 Oisín remembered his many great victories at the encouragement that he got from
 Fergus, and his courage rose high and his prowess grew great, and he closed the never-
 sprained fists about the slender part of the foreigner's back, and took him with him to
 the sand of the clear sea, and put his back to the sand and his face upward, and did not
 allow him to get up, until his soul had departed from his body. And he took him on
 shore and severed his head from his body, and came himself to the fianns of Erin
 triumphantly, vauntingly.

Then arose the eldest of those children of Garb the son of Tachar, namely Dolar
 Durba, the king of the Sea of Wight. 'O king of the world,' said he, 'it was a sad thing
 for thee, not to have let me together with my brothers against the fianns of Erin, for if
 I had been with them, the fianns of Erin would not have been able to kill us, and I will
 avenge them well, for I will kill one hundred armed men of them every day until I have
 done with them all, and I pledge my word,' said he, 'that if I find any of the
 hosts of the world reddening their weapons on any of them, I shall put him to death.'
 And he went on shore, and challenged one hundred of the fiann to fight, and there was

maid aca-san uime 7 docuiredh ced chuigi an la sin. Cidh trath acht ba ruathar leomain bhuirb barbardha a gnimarra-san orro 7 dorcradar leis gan alad gan for-
dergadh do thabairt air fen 7 dorinne cairn da ceann [fo. 5 a. 1.] -aibh 7 duma dha 370
collaib 7 fadhbcham da n-édaighibh.

Iar sin trath ro theilg an t-allmurach a eirredh catha de 7 do ghabh eirredh suaicnidh somhaiseach uime 7 do gabh caman 7 liathróid 7 ro bhuail an liathroid o farthar na traghá co hoirrther 7 do ghabh 'na deasláim re toirrnem hi 7 do chuir ar a troighidh hi an dara feacht 7 do lig 'na ruathar he o iarthar na traghá co hoirrther 375
7 sé ac teilgean na liathroide don troighidh 'na cheili gan lámh do bhuáin ria 7 gan isi do bhuain re talam 7 cuiris ar a ghlun hi an treasfeacht 7 reathais gusan cenn ele don traigh 7 sé 'ga cur don glun 'na cheile gan buain re lar. Teilgis imoro ar a ghualaind hi 7 ruc ruathar ba samalta re gaith Marta on cheann 'na cheili don traigh 7 se ag teilgean na liathroidi don ghualaind da cheile gan lámh do bhuáin ria 7 380
gan isi do bhuain re talmain 7 greannaighis an fian uili uman cles sin do dénamh. Fobrais imoro Oscur 7 mac Lughach teacht do dénamh an chleasa sin. 'Anaidh, a óga,' ar Finn 'uair ní dearrna 7 ní dthingne Eirennach an cleas úd acht éntriar amain i. Lugh mac Eithleann a cath Mhuighi Tuiredh 7 dorinne Cuchulaind a Tailltin he 7 ticfa macamh ele do Connachtaibh doghena he.' 395

uttered by them a shout of contempt and derision at him, and one hundred were put against him on that day. However, his attack on them was the rush of a fierce barbarous lion, and they fell by him without his receiving a wound or getting bloody, and he made a cairn of their heads, and a mound of their trunks, and a cairn of byrnies of their accoutrements.

Thereupon the foreigner doffed his battle-dress, and donned a splendid elegant dress, and took a club and a ball, and beat the ball from the west of the strand to the east, and he caught it in his right hand before it descended, and he put it on his foot the second time, and he sprang in his rushing from the west of the strand to the east, and he threw the ball from one foot on to the other, without touching it with the hand, and without its touching the ground, and he put it on his knee the third time, and ran to the other end of the strand, and then put it from one knee on to the other, without throwing it on the ground. Then he threw it on his shoulder and made a rush like the March wind from one end of the strand to the other, and then sent the ball from one shoulder to the other, without touching it with the hand, and without throwing it on the ground, and he challenged all the fiann to perform that trick. Now Oscar and Mac Lugach were ready to go and to perform that trick. 'Stay, O youths,' said Finn, 'for no man of Erin ever performed or will perform that trick but three only, namely Lug the son of Eithle in the battle of Mag Tured (Moytura), and Cuchulaind performed it at Tailltin (Teltown), and there will come another youth from Connaught who will perform it.'

Teíd tra an t-allmurach ana luing ana dhiaidh sin 7 tainic arna marach 7 do sir comhlann ced. Nir frith neach da faemadh sin no co n-derrna an fian cranncur 7 an ced raínic chuigi an la sin ní thaínic fer innisti scel dibh 7 torcradar leis fo cédoir. 7 dochuaidh ana luing an oidhchi sin. Taínic arna marach chuca, acht énní
 390 ni facadar an fian chuca riamh d'iaruigh comhlainn neach re budh mo a n-doicheall 'na se 7 ba seac leo an cranncur do dénamh ar teithed a freagartha 7 an ced da raínic dul chuigi an la sin ro fagsad imchomarc beathadh 7 slainí ac fianuibh Eirenn, uair ba dearbh leo nach tiefaidis tara n-ais aris. Taínic an t-allmurach chuca 7 do bhi do méd a feirgi ní hairm tuc leis [fo. 5a. 2.] an la sin acht rug ruathar
 395 futha 7 an fer fa neasa do dibh do ghabhadh ar chael choisi he 7 doberedh rodbhuilli dimor de fa cheann an fir ba neasa do 7 do thuit an ced sin leis 7 doleíg a ghuth miled a mullach a chinn ac commaidem an air. 7 dochuaidh 'na luing an oidhchi sin.

Do clos imoro fo ceithri cuile Eirenn scela an allmuraig sin 7 an dil tuc ar an fein. Do chuala imoro Fiachra Foilleabar rí Uladh sin 7 adubert: 'Is truagh
 400 lium' ar se 'méd an eigin a fuiled fir Eirenn 7 gan mo beith fein inchatha leo.' 7 ni roibhi do chlaind aigi acht enmac amain a cinn a tri m-bliadan dec 7 do be adhbar righ dob' fearr dealbh 7 eineach do bi a n-Eirinn é. 'Maith do denta-sa sin,' ar an macamh 'i. ógbaidh Uladh uili do cur lium-sa cucu o nach inchatha tu fein.'

After that the foreigner went into his ship, and he came on the morrow and sought the conflict of a hundred. There was not found anybody to accept it, so that the fiann cast lots, and of the hundred that went against him on that day, there escaped not a man of them to tell the tidings, and they fell by him forthwith. And he went into his ship for that night. He came to them on the morrow, and never did the fiann let a man challenge them to fight for a longer time without answering, than him, and it was a hard thing for them to cast lots when no answer had come forth. And the hundred who had to go against him on that day, did leave wishes for life and health with the fianns of Erinn, for they knew that they would not come back again. The foreigner came towards them, and such was his fury, that he took no weapons with him on that day, but he made a rush through them, and the man that was next to him, he seized at the slender part of his foot, and aimed a mighty shot with him at the head of the next man. And those hundred fell by him, and he let forth his warrior's voice from the top of his head, boasting of the slaughter. And he went into his ship for that night.

Now, the story of this foreigner and the destruction he had brought on the fiann was heard throughout the four corners of Erinn. Then Fiachra Foilleabar (of the Long Hair), the king of Ulster, heard this and said: 'I am sad,' said he, 'on account of the greatness of the calamity in which the men of Erinn are, and that I am not myself able to fight along with them.' And he had no issue but one son only, thirteen years old, and he was a prince the fairest of figure and face that was in Erinn. 'Well mightest thou do this,' said the boy, 'namely, to send all the youths of Ulster with me to them, as thou art not able to fight thyself.' 'Do not say so,' said the king, 'for a child of thirteen

'Na habair-si sin,' ar an rí 'uair ní hincomraic leanamh tri m-bliadan déc 7 damadh eadh do badh eadh thu-sa.' 7 do thuig an rí narbh ail leisín macam anmain gan 405
 dul co fianabhbh Eirenn. Do gabadh imoro leo he 7 do cuireadh a seomra fo
 fadhadh he 7 da macam dég do macaibhbh rígh 7 roflatha Ulad do bhi 'na comalta-
 dhaibhbh aigi leis. 'A óga,' ar an macamh 'is maith doghenadh sib-si techt lium-sa
 co fianabhbh Eirenn, ar gin co fuil bhar n-airisi re ríghí n-Ulad, do badh maith dib
 clu maith da bar rochtain fen. Uair gin gur gabh Conall Cearnach mac Aimirgin 410
 na Cuchulaind mac Subhailtaigh naid mic uaisli aghmara Uisnig ríghí n-Ulad, is beac
 ma ba oirdearca Concobhar ag a roibhbhí ríghí Ulad 'na siad trena n-gnimarthaibhbh
 maithí fen 7 is cubhais dam-sa fos' ar se 'nach racha proin no tomaltas am bel-sa
 coidhchi ar ulcaibhbh rib-si innas co fuider-sa bas 7 co n-geba rí eachtrann ríghí Ulad
 tar eis m' athar-sa 7 co ruca ambreatha oraibhbh-si.' 415

Dochuaidh imoro an comhradh sin fo na macamaibhbh 7 an tan do chodail an
 rí do cuadar-san fo teach na sed 7 tuc [fo. 5 b. 1.] -sad sciath 7 cloidheamh
 7 cathbarr 7 da craisigh chatha 7 da chuilen milchon gacha macaimh léo as 7 tan-
 gadar rompu tar Eas Ruaidh mic Badhuirn atuaidh 7 tre crichaibhbh craebhtorthocha
 Cairbri co coimdireach 7 tre chuiged clannlínmar Connacht 7 tre Chailli an Chos- 420
 numa rea n-abarthar Rogha Gacha Ríghí 7 Fironoir Gacha Filed 7 tar sruth

years is not fit for fighting, and if such a one were, thou wouldst be so.' And the king perceived that the boy did not wish to live without going to the fianns of Erin. Therefore he was seized by them and put into a chamber under lock, and twelve sons of the kings and chieftains of Ulster that were his foster-brothers together with him. 'O youths,' said the boy, 'you would do well, if you went with me to the fianns of Erin; for though your fame goes along with the kingship of Ulster, it would be good for you, if you had a good name of your own. For though Conall Cernach the son of Amargin, or Cuchulaind the son of Sualtam, or the noble prosperous sons of Usnech have not possessed the kingship of Ulster, yet Conchobur with whom was the kingship of Ulster was scarcely more illustrious than they through their own brave deeds, and I pledge my word moreover,' said he, 'that food or eating shall not pass over my lips ever for the wrongs (done) to you, so that I shall find death, and a foreign king will take the kingship of Ulster after my father and pass wrong judgments upon you.'

Now, this speech went round among the youths, and when the king was asleep, they went into the armoury, and every boy took a shield, and a sword, and a helmet, and two battle-spears, and two whelps of a greyhound out with him. And they went across Ess Ruaid mic Baduirn in the north, and straight through the fertile lands of Cairbre, and through the province of Connaught of numerous clans, and through Caille an Chosnuma (the Woods of Defence) which are called Roga Cacha Ríghí and Fironoir Cacha Filed (Choice of every Kingship and True Honour of every Poet), and

Anaighi 7 a Cíaraighi Luachra 7 laim re Cathair na Claenrath asiar 7 assin co cuan Finntragha.

Is i sin uair 7 aimsear tarrla an t-allmurach .i. Dolar Durbha ar an traigh ac
 425 grisadh 7 ac imdergadh na feni 7 do ghabh adhnairi mhor Oisin uime sin. 'A fiana Eirenn,' ar se 'do thuit moran d' ar sluagaibh le Dolar Durbha 7 ni sáilim a beac againn do dhul beo o chath Finntragha 7 mata a n-dan dam fen bas d' fágail ann, is fearr lium bas d' fágail le Dolar Durbha 7 comrac maith do denam ris 'na beath ac fechain an dila dobera se ar an fein gach lai.' 7 ro togbadh tromghair truagh
 430 tuirseach tromneimelach ag ogbaid na feine 7 ag an aes ciufl 7 oirfididh 7 ealadhna o na briathraib sin Oisin.

Is i sin uair 7 aimsear do connadar an buidhen og ildealbach 'san oirear anoir gach n-direach chuca. 'An agam, a mic,' ar Finn 'co finnainn cuidh an bhuidhen og illdhealbach dochim is ferr ecosc do connac ar an domhan riam.' 7 tangadar
 435 chuca fai sin 7 leigis mac righ Ulad a glun deas fai a fiadhnaise an righfénidh 7 beannaighis co cunnail ceillidhi do 7 freagairter mar an cedna he 7 fiarfaighis Finn scela dibh cuich iad fen 7 caidhe a n-arús. 'Eamhain Macha ar n-arús,' ar an macam '7 is dim fein ghoirter Goll mac rig Ulad 7 comaltadha damh na macaim ud aili adchithi-si.' 'Cred ro ghluaisib an trath sa?' ar Finn. 'Sluagh
 440 an domain moir uili adclos duinn ac cathachadh ribh-si gach lai 7 dob, ail linne

across the river Anaige, and into Kerry, and by Cathair na Claenrath (the Town of the Sloping Forts) in the west, and thence to Ventry Harbour.

That was the hour and time, that the foreigner, namely Dolar Durba, came upon the strand to incite and to revile the fiann, and great shame seized Oisin on account of this. 'Ye fianns of Erinn,' said he, 'a great number of our men have fallen by Dolar Durba, and I do not think that many of us will return alive from the battle of Ventry, and if it is my fate to find death in it, I will rather find it through Dolar Durba, and fight a brave combat against him, than witness the destruction he will bring upon the fiann every day.' And a sad woeful heavy passionate cry was raised by the warriors of the fiann, and by their minstrels, and gleemen, and wise men, at those words of Oisin.

That was the hour and the time, that they saw the young varied troop coming straight towards them from the east to the harbour. 'Stay with me, O son,' said Finn, 'that I may know whose is this young varied troop which I behold, the fairest of appearance that I have ever seen in the world.' And thereupon they approached them, and the son of the king of Ulster let down his right knee before the king of the fiann, and greeted him modestly and sensibly. And he was answered in the same way, and Finn asked tidings of him who they were and where their home was. 'Emain Macha is our home,' said the boy, 'and I myself am called Goll the son of the king of Ulster, and those other youths whom ye see are my foster-brothers.' 'What have ye set out for at this time?' said Finn. 'We heard that the army of the whole great world was fighting against you

cleasa goili 7 gaiscid d' foghlaime [fo. 5 b. 2.] uaibh-si 7 da m-beidís macaim óga uaisli mar sinne fa ré rí an domhain, dob' ail linne, a rfeinidh, ar coimlin féin do dingmhail did-sa dib, ó nach aiseach sinn re comrac primlaech.' 'Mochean-sa bar tacht 7 bar torrachtain,' ar Finn. '7 gidh eadh,' ar sé 'do badh scel mor énmach h' athar-sa do leigean docum na n-allmurach 7 gan adhbhar righ d'Ulltachaib 445 acht se.'

Is ann sin do leig an t-allmurach a ghuth míled a n-uachtar a chinn do coim-grennugud na fefne. 'Cred an laech ud adchim?' ar mac righ Ulad. 'Laech sud ac iaraidh comhlaind ced' ar Conan mac Morna. 'Cred dober gan comlann efnir d' fágail do?' ar an macamh. 'Truagh sin,' ar Conan 'uair do thuiteadar 450 cuic ced laech don fein re cuic la a n-diaidh a cheili leis 7 ni fagar uathad no sochaighi anóis da freagra.' 'Ingnad an clu ata oruibh-si,' ar an macamh '7 enlaech 'sa domhan d' era um comhlann daibh. 7 rachad-sa cuici' ar mac righ Ulad. 'Na habair aris sin,' ar Conan 'uair dar ar m-breithir na cuic ced torcair leis do dingebad gach enfer dibh thu-sa.' 'Nir aithnedh dam-sa an fian roim aniubh,' ar an 455 macamh '7 dar lium is tu-sa fear mblais 7 miurrlabra na feine, a Conain mac Morna.' 'Is rim raitir' ar Conan mac Morna. 'Is briathar dam-sa,' ar mac righ Ulad 'da m-beitheas-sa 7 an laech ud 7 na cuic ced sin d' entaibh, nach berainn-si cefm ar cul romaibh uili.' 7 eirghis an macamh d' innsaighidh an allmuraig.

every day, and we were desirous to learn feats of valour and bravery from you, and if there were young noble boys like us accompanying the king of the world, we should like, O king of the fiann, to ward off from thee an equal number of them, as we are not of a proper age for the combat of choice heroes.' 'Welcome is your coming and your arrival,' said Finn. 'Howbeit, it would be a great thing to let the only son of thy father go against the foreigners, there being no royal heir for the men of Ulster but he.'

Just then the foreigner let forth his warrior's voice at the top of his head to defy the fiann. 'What is yon warrior that I see?' said the son of the king of Ulster. 'That is a warrior challenging one hundred to fight,' said Conan the son of Morna. 'What causes it that he does not obtain single combat?' said the boy. 'That is a sad thing,' said Conan, 'for five hundred warriors of the fiann have fallen by him during five days one after the other, and now there are not found a few or many to answer his challenge.' 'Wonderful is the fame that is on you,' said the youth, 'whilst a single warrior in the world is refused combat by you. And I will encounter him,' said the son of the king of Ulster. 'Do not say that again,' said Conan, 'for, by our word, the five hundred that fell by him, every one of them would be a match for thee.' 'I did not know the fiann till now,' said the youth, 'and I think that thou, O Conan son of Morna, art the man of bad manners and bad language among the fiann.' 'It is of me that is said,' said Conan. 'I pledge my word,' said the son of the king of Ulster, 'that if thou and yon warrior and those five hundred were on one side, I should not move back one step before you all.' And the boy rose to meet the foreigner.

460 'A chlanna Ronafn,' arsa Finn 'cuirim ar bhar cumairce 7 ar bhar n-eineach gan mac righ Ulad do leigean docum an allmuraig.' Eirghis Cailti 7 clannmaicne Ronain uili 7 fa habair mor dhoibh uili a congmhail 7 do cuireadh glais 7 geibhinn fair. 7 an cean do bas 'ga ghabail-sen dochuadar a dha chomalta decc do comrac risan allmurach 7 nir airigh an fñan fad gur [fo. 6 a. 1.] thuitsead leis 7 gur bhean 475 a dha cheann dec dibh. 7 do leig a ghuth miled a n-uachtar a chinn ac commaidem an ghnima sin. 'Cred fa n-dhenann an t-allmurach so?' ar mac righ Ulad. 'Is truagh duit-si an t-adhbhar,' ar Conan mac Morna 'i. ac commaidem do dha comalta dec-sa ata.' 'Truagh an scel sin, a dhuine,' ar mac rig Ulad '7 a fñana Eirenn,' ar se 'budh fada a foltanus dibh mo congball mar so, uair do ghiab-sa bas d' feirg 470 d' aithmhela 7 is oraibh-se bhias a foltanas,' ar sé '7 bhudh eascaraid sibh 7 Ulaid da eis choidhchi 7 do bo beac a dith dibh-si tuitim leisan allmurach ud dam-sa suil do congbadh sib mar so me.'

Dochuaidh imoro an comradh sin fo fianaib Eirenn 7 ro scailead aca de. Is ann sin ro ghabh an mac sin arm a sean 7 a seinnshear 7 ro ghabh scuirdefnidh sroill 475 7 gormluireach grismaileach ghlaisleabar 7 orsciath imealchorcra 7 coiler cumdachta caelreangach cimasghel 7 da craisigh cheannghlasa cheannleathna croremra 7 cloidheamh crosordha cumdaigh. 7 ruc ruathar a n-agaidd an allmuraig fon innas sin. 7 meabais gean gaire ar an allmurach im a faiscsin chuigi 7 do thogbadar sluaigh an

'Ye children of Ronan,' said Finn, 'I charge you by your pledge and honour, not to let the son of the king of Ulster go against the foreigner.' Cailte and all the children of Ronan arose, and it was heavy work for them all to bind him, and fetters and bonds were put on him. And while they were holding him, his twelve foster-brothers went to fight with the foreigner, and the fiann did not notice them, till they had fallen by him, and till he had struck off their twelve heads. And he sent forth his warrior's voice at the top of his head, boasting of that deed. 'What does the foreigner do this for?' said the son of the king of Ulster. 'Sad for thee is the reason,' said Conan the son of Morna, 'for he is boasting of thy twelve foster-brothers.' 'Sad is that story, O man,' said the son of the king of Ulster, 'and O ye fianns of Erinn, long will be the blame for this on you, to keep me like this, for I shall die of anger and shame, and it is upon you that the blame will be,' said he, 'and ye and the men of Ulster will be foes after this for ever, and small would have been the loss for you, if I had fallen by yon foreigner, before ye bound me like this.'

Now, this speech went round among the fianns of Erinn, and he was loosened by them on account of it. Then that boy took the weapons of his elders and of his seniors, and put on a shirt of silk and a grey- grey long blue coat of mail, and a golden shield with purple borders, and an ornamented slender-wrinkled white-edged collar, and two blue-pointed broad-headed stout-socketed spears, and an ornamented sword with a golden cross-hilt. And he made a rush against the foreigner in that wise. And the foreigner smiled when he saw him approaching, and the whole army of

domhain moir uili gairthi scigi 7 fanamhaid do 7 ba moidi a menma leisan macamh
sin uili 7 rangadar sé gona uadha ar an allmurach suil do gonadh he fein. 7 ro 480
fearsead comrac feigh fuilech forbartach coimneart calma croidheamhail ruibh-
nech reachtmar ródghonach treasach taibhdearg tulganach aigmheil ingnadh
anaithnidh iachtach urrlamh osnadach laimdearg leidmeach luathghonach dighair
dluthmhear dasachtach cneathach crannruadh croidemail comrac na desi sin.
Uair da sirthi ó imhlibh oirthera Innsi Cirbam .i. Mara Romoir Ruaidh co tir 485
na fuinedach, ní fuidhthi eaturru sin comhrac deisi budh ferr 'na in comrac sin. 7
do badar sluaigh an domhain mhoir uili 7 fian Eirenn 'ga coimgreasadh.

Ocus ar teacht na hoidhchi tra 7 ar tairgsin a n-arm 7 ar scoltadh a sciath
[fo. 6 a. 2.] ní drud ó cheili doronsat amhail as gnath do comrac sgur o thicfedh
aghaidh, acht rucadar ruathar foirtill fergadhbhal a commhail a chele 7 ro dunsad 490
a lamba luatha leidmheacha tar a cheli 7 tucadar cuir ana athluma d' aroile, gur
bruighedar an gealtracht gainmighi. 7 do badar isin comsuathadh sin co tainic an
lan mara 7 gur leath eaturra 7 tir 7 do bhi do med feirgi na deisi sin nar seachnadar
a n-inadh comraic co tainic an lan mara tarsta 7 gur baidheadh ar aen fad a fiadnaisi
sluag an domhain 7 fían Eirenn. 7 tucadh gair adhbhalmhor ac sluagaibh an do- 495
mhain 7 ag fianuibh Eirenn ac comchaineadh na deisi sin. 7 is ann do frith arna

the great world raised cries of derision and jeering at him, and the courage of the
boy was all the greater, and he inflicted six wounds on the foreigner, before he was
wounded himself. And they fought a combat sharp, bloody, masterly (?), evenly
matched, valiant, courageous, powerful, proud, murderous, dashing, red-sided, sudden-
wounding, terrible, wonderful, unheard-of, howling, quick, groanful, red-handed, brave,
quick-wounding, eager, close, mad, furious, wound-giving, red-speared, courageous was
the combat of those two. For if search were made from the eastern borders of the
island of Cirbam, to wit, of the Red Sea to the land of the western people, there would
not be found between them a braver combat of two than that combat. And the hosts
of the whole great world and the fianns of Erin were urging them on.

And when now the night had come, and when their weapons were broken, and
their shields split, they did not leave off from each other, as it is customary to put
off combat if night should come on, but they made a strong angry awful rush at
each other, and closed their nimble strong hands across each other, and gave each
other quick dexterous pulls, so that they made the white sandy shore seethe. And
they continued in that embrace, until the tide of the sea came and spread between them
and the land, and such was the fury of those two, that they did not give up their place
of combat, till the tide of the sea came over them, so that they were both drowned
before the eyes of the hosts of the world and of the fianns of Erin. And an exceeding

mharach iad ar an traigh 7 a lamha arna cruadhcheangal um chaidromannaibh a cheili 7 cuachsnadmanna da cosaibh trena cheili 7 srón meic righ Ulad a m-bhel an allmuraig 7 a smeig-som a m-bel an macaimh 7 dob' eigan an t-allmurach do 500 leadragh ac a scarthain re cheili. 7 ro hadhlaiceadh mac righ Ulad 7 do claidheadh a fear 7 do togbadh lia os a loidhe 7 do fearadh a chluithi cainteach le fianuibh Eirenn. 7 nir thuit leisan fíanghaisceadh riam mac do bo comchoitchinne cuma ina se.

'Cia do ghiabhainn d'[í]oraire an chuain anocht?' ar Finn. 'Rachmaid-ne 505 chuigi' arsa *nai* n-Gairb na feine .i. Garb Šleibhi Mis 7 Garb Šleibhi Cua 7 Garb Šleibhe Clair 7 Garb Šleibhi Crot 7 Garb Šleibhi Muice 7 Garb Šleibhe Fuaid 7 Garb Šleibhe Atha Moir 7 Garb Duine Dealgan 7 Garb Duine Sobairci 7 a fiana fen fa riu. Gairid imoro do badar ann an tan do connadar Iruath mac Dreagan mic Duilli righ Fear n-Dreagan chuca 7 do innsaigheadar a céili 7 do badar ag ár 510 7 ag oírrlech aroili. Acht enní nÍ fedtar a comhraic uili d' faisneis no d' innisin 7 ni fetar a tuarascbaíl do thabairt, uair ni raibhi 'na seasom ar chinn an lae dibh acht tri Gairbh do na Garbaibh 7 righ Fear [fo. 6 b. 1.] n-Dreagan. 7 ni ar tlas na ar time dochuaidh aca méd an air 'na timchell, acht ro cromadar na cinn 7 ro luathai-gheadar na lamha 7 do ben gach neach dibh ciall da anmain, uair do saidheadar

great cry was raised by the hosts of the world and the fianns of Erin, bewailing those two. And it is there they were found on the morrow upon the beach, and their hands locked hard across one another's graceful backs, and their feet were tightly locked through each other, and the nose of the son of the king of Ulster was in the mouth of the foreigner, and his chin was in the mouth of the youth, and it was necessary to cut the foreigner in disentangling them. And the son of the king of Ulster was buried, and his grave was dug, and a flagstone was raised over his tomb, and his funeral games were held by the fianns of Erin. And never before there fell through a hero's weapons a youth for whom the sorrow was more general than for him.

'Who will keep the watch of the harbour to-night?' said Finn. 'We will go thither,' said the nine Garbs of the fiann, to wit, Garb of Slieve Mis, and Garb of Slieve Cua, and Garb of Slieve Clair, and Garb of Slieve Crot, and Garb of Slieve Muice, and Garb of Slieve Fuait, and Garb of Slieve Atha Moir and Garb of Dundalk, and Garb of Dun Sobairchi, and their own fianns together with them. They were there but a short time, when they saw Herod the son of Dregan, the son of Duille, the king of the men of Dregan, coming towards them, and they attacked each other, and were slaughtering and destroying each other. But it is impossible to relate and to describe their whole combat, nor can one give their description, for at the end of the day there were not standing of them, but three Garbs, and the king of the men of Dregan. And not weakness nor fear did the greatness of the slaughter round about them cause them, but they bent their heads, and nimbly moved their hands, and every one of them lost the sense out

na craiseacha isna corpaibh, co rucadar urranna caebacha cubhardearga cro tre 515
dromannaibh na n-deachlaech. Gur ba comthuitim don ceathrar sin bonn re bonn
7 bel re bel ar an lathair sin.

Asa aithli sin imoro do connaire Ferghus Finbhel mac Finn urmor fían Eirenn
ar tuitim 7 dochuaidh gan cead gan comairli doib co Teamraig na Righ mar a
raibhe Cormac mac Airt airdrigh Eirenn 7 do innis do an t-eigen a raibhi Finn 7 520
fiana Eirenn. 'Maith lium-sa' ar Cormac 'Finn do beth isin eigin sin, uair ni
lamhann neach da fuilfum d' aes treabaire muc na mil na breac na bradan na
oglaegh allaid da fágadh marbh a cinn gacha conairi, ni lamhann a thogbail do lar
le smacht 7 ni lamhann neach d' aes na treabaire teacht on buailid gusan sean-
bhaili gan sgreaball d' Finn 7 ni lamthar bean dib do thabairt d' fir no co fíarfai- 525
gear di an m-bhiadh fear no leannan a fíanaib Eirenn aici 7 muna rabh is eigin
screaball do thabairt d' Finn re n-dul docum fir di. 7 is mor do drochbrathaibh
beiris Finn orainne 7 do bad ferr linn treisi ac allmurachaib an aigi.'

Teid imoro Fearghus ar an faithchi mar a raibe Cairbri Lifechair mac Cor-
maic ac cluichi luibe 7 liathroidi. 'A Cairpri Lifechair,' ar Ferghus Finbel 'is 530
olc an cosnamh ar Eirinn duit beith ac baet[h]cluichi gan buantarbha 7 si 'ga buain
dib ac allmurachaib.' 7 do bi 'ga greasacht 7 'ga imdeargadh 7 gabhais adhnair mor

of his soul, for they thrust the spears into the bodies, so that they took out clotted particles of red-frothing blood through the backs of the good heroes. And those four fell together, sole against sole, and lip against lip, on that battlefield.

Thereafter Fergus Finnbhel (of the Fair Lips) the son of Finn beheld the great number of the fianns of Erin that had fallen, and he went without leave, without counsel of them to Temair na Ríg (Tara of the Kings), where Cormac the son of Art, the high king of Erin, was, and he told him of the strait in which Finn and the fianns of Erin were. 'I am pleased,' said Cormac, 'that Finn is in that strait, for not one of the husbandmen that we (shall) have dares to touch a pig, or an animal, or a trout, or salmon, or a roebuck, when he finds it dead at the head of any road, he dares not to take it up from the ground on account of the charge, and no husbandman dares to go from his country place to the old town without paying a screpal to Finn, and none of their women dares be given to a man until she be asked, whether she has a man or a leman of the fianns of Erin, and if she has none, a screpal must be paid to Finn before she may marry. And many are the wrong judgments that Finn has passed on us, and for us victory with the foreigners would be better than with him.'

Then Fergus went on the green where Cairbre Lifechair the son of Cormac was at a game of loop and ball. 'O Cairbre Lifechair,' said Fergus Finnbhel, 'badly art thou defending Erin in playing an idle game without lasting gain, while she (Erin) is being taken from you by foreigners.' And he kept urging him on and rebuking him, and great

Cairbri Lifeachair trid sin 7 teilgis a chaman uadha 7 tainic fa thuathaib Teamrach 7 do timsaig an ogbaidh uili co roibhi *deich ced fiched* ar maidin. 7 tiagaid rompa gan
 535 ced gan comairli do Cormac mac Airt, no co rangadar cuan Finntagha. 7 teid Fer-
 ghus rompa a pup [fo. 6 b. 2.]-aill Finn 7 sfarfaigis Finn scela dé 7 do innis Fergus do
 Cairbri Lifeachair do theacht leis. 7 ro éirgeadar *sianna* Eirenn uili a n-agaib Cairbri
 7 ro farsead failtidha ris. Adubert Finn: 'A Cairbri,' ar sé 'do badh fearr linn do
 theacht cugainn an trath do beidís aes ciuil 7 oirfididh 7 aes dana 7 mna 7 bannala
 540 ac aibhneas ort 'na in tan do biadh eigan catha orainn amail ata anuis.' 'Ni do
 choimeadacht ort thanag-sa,' ar Cairbri 'acht do thabairt inféadma catha leat.'
 'Nir ghabhusa oglach nua riam re hucht chatha,' ar Finn 'uair is minic leis an neach
 tig mar sin a dhul a n-inadh bais d' fágail 7 ni hail lim-sa in oglach nua do thuitim
 trim.' 'Is cubhais dam-sa,' ar Cairbri 'co tibear-sa cath as m' ucht fein doib,
 545 muna thucar as t' ucht-sa e.' 7 teid Fearghus Finbhel d' fogra catha o Chairbri
 Lifeachair ar righ an domhain.

'Cia freageorus mac righ Eirenn dam?' ar righ an domhain. 'Rachad-sa
 chuide' arsa Sligeach mac Sengairb righ Fear Ceaphda 7 tainic a tir 7 a tri
 ruadhchatha romora. 7 tainic Cairbre 'na n-agaib 7 ogbaidh uili fa lia a farradh
 550 Cairbri ann sin. 'A Cairbri,' ar fear da muintir ris 'gabh cridhi maith chugad don
 cath sa, uair ni fearr leisín fein cuid maith agad-sa de 'na ag allmurachaib. Uair is

shame seized Cairbre Lifechair on account of this, and he threw his club from him, and went among the people of Tara, and brought together all the youths, so that they were one thousand and twenty on the place. And they march off without leave, without counsel from Comrac the son of Art, until they reached Ventry Harbour. And Fergus went before them into the tent of Finn, and Finn asked tidings of him, and Fergus told him that Cairbre Lifechair had come with him. And all the fianns of Erin rose before Cairbre, and bade him welcome. Said Finn: 'O Cairbre,' said he, 'we should have liked thy coming to us better at a time when minstrels and gleemen and poets and ladies and gentlewomen might have made thee merry, than when the need of battle is upon us as it is now.' 'Not to attend thee have I come,' said Cairbre, 'but to offer thee my service in battle.' 'I have never taken an inexperienced youth to the bosom of battle,' said Finn, 'for it often happens that he who comes like that, goes where he finds his death, and I do not wish that an inexperienced youth should fall through me.' 'I pledge my faith,' said Cairbri, 'that I will give them battle on my own account, if thou doest not do it on thine.' And Fergus Finnbhel went to announce combat from Cairbre Lifechair to the king of the world.

'Who will answer the son of the king of Erin for me?' said the king of the world. 'I will go against him,' said Sligeach the son of Sengarb, the king of the men of Cepda, and he went on shore, and his three great red battalions. And Cairbre encountered them, and all the youths that accompanied them (?) were near Cairbre there. 'O Cairbre,' said a man of his people to him, 'take to thee a bold heart for this fight; for the fiann will

e do seanathair-si do marb Cumall mac Trenmhoir athair Finn 7 is cumain leosan sin, gin cur cumhain leat-sa e.' 'Ga chluinsin sin do Cairbri ruc ruathar fa cath na n-allmurach 7 do gabh 'ga slaighi 7 'ga sleachtadh, gur ba taebhtheascaighi treoin da treas 7 gur ba mughaighi maithi da morphleo. Co tarra chuigi fear feargach 555 forranach i. Sligeach mac Senghairbh 7 ger é sin ba bhas urrlam 7 fa ecc obann 7 fa hoideadh airighi teagmhail rena comlann 7 tuairgis cach a chele dibh 7 do congbhadar a n-da sciath ailli ilbuadhacha frisin aicill 7 do cromadar na haidhthi arda oscurtha a crislaigibh na sciath m-breacard m-bordchuanna 7 do imreadar na lanna limta gur ba cliatha tolla teascaidhthi na taibh on trenurraighi sin * * * 560

[fo. 7 a. 1.] leisna harmaibh si co Finn fo trath catha ansubh.'

Do ghluais imoro mac Eimin roime amail luas [†]ainnli no feirbe no farainne no mar sithi gaithi glanuaire ag rochtain tar ceann mhachaire no maighsligi co rafnic fo trath eirghi do lo co cuan Finntragh. Is i sin uair 7 aimser do b' Ferghus Finnbhel ac gabail lama ar an fén dochum an morchatha 7 is ead adubert: 'A fiana Eirenn' 565 ar sé 'da m-beidis seacht samla an enlo agaibh, ata an obair aniub acaibh-si, uair ni dearnadh 7 ni dingeantar a n-Eirinn co brach obair enlae mar an la anfbh.'

Ro eirgeadar imoro fiana Eirenn ann sin 7 mar do badar ann do connadar

not be better pleased with thy good luck in it than with that of the foreigners. For it is thy grandfather that killed Cumall the son of Trenmor, the father of Finn, and they do remember that, though thou doest not remember it.' When Cairbre heard that, he made a rush through the battalion of the foreigners, and began slaying them and prostrating them, so that the sides of the strong warriors were cut by his onslaught, and the nobles were destroyed by his great fight. Then an angry destructive man met him, to wit, Sligeach the son of Sengarb, and though it was ready death and sudden destruction and certain ruin to meet him in combat, they both struck out at each other, and they took hold of their two beautiful shields of many victories, and they bent down their high renowned countenances from the borders of the variegated and lofty shields with the elegant rims, and they wielded the burnished blades, so that the sides were holed, hewn hurdles, cut open from that powerful conflict * * *

... with these weapons to Finn towards the hour of battle to-day.'

Then Mac Eimin went his way with the swiftness of a swallow or a hare (?) or a fawn, or like the gusts of a pure-cold wind coming over the top of a plain or of a field-road, until, at the hour of rising in the day, he reached Ventry Harbour. That was the hour and the time that Fergus Finnbhel was urging on the fiann towards the great fight, and this is what he said: 'Ye fianns of Erin,' he said, 'if there were seven equal days in one day, here is their work for you to-day; for there never was, or ever will be done in Erin work of one day like (the work of) to-day.'

Then the fianns of Erin arose, and as they were there, they beheld Mac Eimin in

mac Eimhin ana ruathar roreatha chuca 7 fiarfaigis Finn scela de 7 do fiarfaig de
 570 canas a tainic. 'O brugh Thaidhg mic Nuadhad thanac,' ar mac Eimhin '7 dot
 fíis-sa do cuireadh me da iarfaidhi dhid cinnas íobhraidh dul a n-agaídh rígh an
 domhain 7 nach deargann airm no ilfaebair air.' 'Is cubhais dam-sa,' ar Finn
 'muna deargaid m' airm-b-si air, co m-bruidhfidir lium a corp a medhon a luirighi.'
 'A rifeinnidh,' ar mac Eimhin 'ataid agam-sa ann so na hairm neime da fuil a
 575 n-dan do bas d' íagail 7 tuc Labhraidh Lamfada derbrathair do mathar-sa fein
 chugad iad tre dolb draidheachta.' 7 tucadh a laimh Finn iad 7 do bean a cumdaighi
 dib 7 ro eirgeadar saighnena teinntighi 7 bolga bithneimneacha dib 7 nir fedadar
 ogbaidh na hairm sin d' [í]echain 7 tásnic trian do ghal 7 do ghaisceadh 7 do mean-
 main 7 do morcroidhe da gach énfear d' fianaibh Eirenn le faicsin na n-arm sin ag
 580 Finn. Uair na caertha teinedh do theilgdis dibh, ní gabhadh eirreadh na eideadh riu
 co teighdis tre corpaibh na n-daine fa neasa doib ana saighdib sithneimneacha 7
 adubert Finn: 'Tairre, a Ferghus Finnbhel,' ar se '7 fechar lat ca méd maireas
 don feinn docum an morchatha aniubh.' Airmis imoro Fergus Finnbhel iad 7
 adubert re Finn: 'Encath eagair amaín mhaireas don feinn,' ar sé '7 is imdha ann
 585 sin fear comhlaind triair 7 fear comlained nonbhair 7 fear comlained trichad 7 fear
 comlained ced.' 'Eirigh mas ead' ar Finn 'mar a fuil rígh an domhain 7 abair ris
 lathair an morchatha d' innsaighi feasta.'

his rush of quick running coming towards them, and Finn asked tidings of him, and asked him whence he did come. 'From the brug of Tadh the son of Nuadu have I come,' said Mac Eimin, 'and to thee have I been sent, to ask thee, how it comes that ye go against the king of the world and do not redden your arms or many weapons upon him.' 'I pledge my faith,' said Finn, 'that if my weapons do not get reddened on him, his body shall be crushed by me in the midst of his coat of mail.' 'O king of the fianns,' said Mac Eimin, 'I have here with me the venomous weapons through which he is fated to find death, and Labraid Lamfhada (L. of the Long Hand), the brother of thy own mother, has sent them to thee through druidical sorcery.' And he placed them into the hand of Finn, and he took their coverings off them, and there arose from them fiery flashes of lightning, and most venomous bubbles, and the warriors could not endure looking at those weapons, and one third of prowess and valour and courage and high spirits came into every man of the fianns of Erin as he beheld those weapons with Finn. For the balls of fire they sent forth, no dress or garment could resist them, but they went through the bodies of the men next to them like most venomous arrows. And Finn said: 'Go, O Fergus Finnbhel,' said he, 'and see how many of the fiann remain for the great fight to-day.' Then Fergus Finnbhel counted them, and said to Finn: 'One battalion in order alone remains of the fiann,' said he, 'and many are the men in it, that are able to fight three, and those that are able to fight nine, and thirty, and a hundred.' 'Arise, if it be so,' said Finn, 'to where the king of the world is, and tell him to betake himself forthwith to the place of the great fight.'

Teid Fearghus co rìgh an domhain 7 is amlaidh do bhi an [fo. 7 a. 2.] rìgh ana imdhaidh 7 ceola crotha 7 cuisleanna cùil ag a seinm dó. 'A rìgh an domhain,' ar Fearghus Finnbel 'is fada an codlad sin a fuili 7 ni guth ort, uair budh é do chodlad deideanach he 7 ro innsaiged an fiana a n-inadha catha 7 freagair-si iad.' 'Is doigh lium-sa' ar ri an domhain 'nach fuil ac fa inn-catha aca am' agaid-si, ocus ca med maireas d' fianaibh Eirenn?' ar se. 'Enchath egair amain,' ar Fearghus '7 ca med maireas do sluagaibh an domhain?' 'Deich catha fithedh tanac-sa a n-Eirinn' ar se '7 torcradar fichidh cath le fianaibh Eirenn dib 7 is eadh maireas dibh *deich* 600 catha armruadha egair 7 gidh eadh ata ochtar dibh-sin 7 da beidis fir an domhain uili am' agaid-si do digemthai leo fad .i. mé fefn 7 Conmhael mo mac morghnimach 7 Ogarmach ingen rìgh na Greigi an lamh is ferr 'sa domhan am' fegmais-si fein 7 Finnachta Fiaclach mo thaiseadh teaghlaig-si fein 7 ri Lochlann 7 a tri dearbraithri .i. Caiseal Clumach 7 Fornne Glangér Gaiscedach 7 Tocha 7 Mongach an mara.' 605

'Is cubhais dam-sa amh,' ar rìgh Lochlann cona brathribh 'da n-deach enfear do sluagaibh an domhain romainne chuca nach racham-ne, uair ní biadh toisc deargtha faebair againne orrtho 7 ní bhérmis ar dil arsainnti dibh, uair is geis duinn o deargmaid ar n-airm gan a saith fola 7 fulrachta d' faghail doib.'

'Racad-sa am' aenar chuca' ar sosar na clainni sin .i. Forne mac rìgh Lochlann 610 7 do ghabh a ghoirmeirredh grisneimneach graineamail uime 7 tainic fa fianaibh

Fergus went to the king of the world, and the king was just on his couch, and music of harps and of flutes was being played to him. 'O king of the world,' said Fergus Finnbel, 'long is that sleep in which thou art, and no shame for thee, for this will be thy last sleep. And the fianns have gone to their places of fight, and do thou answer them.' 'It seems to me,' said the king of the world, 'there cannot be a youth of them capable of fighting against me, and how many remain of the fianns of Erin?' he said. 'One battalion in order only,' said Fergus, 'and how many of the hosts of the world do remain?' 'With thirty battalions have I come to Erin,' said he, 'and twenty battalions of them have fallen by the fianns of Erin, and this is what remains of them, ten red-weaponed battalions in order. And howbeit, there are eight of them, and if the men of the whole world were against me, they would be overcome by them, to wit, (by) myself and Conmael, my son of great deeds, and Ogarmach, the daughter of the king of Greece, the best hand in the world after myself, and Finnachta Fiaclach (of the Teeth), the leader of my henchmen, and the king of Norway, and his three brothers, to wit, Caisel Clumach and Forne Glangér Gaiscedach, and Tocha, and Mongach of the sea.'

'I pledge my word, forsooth,' said the king of Norway with his brothers, 'if any man of the hosts of the world go against them before us, we shall not go, for it would not be an occasion of reddening our weapons on them, and we should not give them our old (accustomed) satisfaction, for it is a thing forbidden to us to redden our weapons unless they get their fill of blood and of gore.'

'I will encounter them alone,' said the youngest of that family, to wit, Forne

Eirenn 7 cloideamh dergfaebhrach gacha lamha do 7 doberedh an brathbeim re
 cheli orrtha 7 ro heasairc an tucadh d' a n-ogaibh 7 do tanaig an tracht da tren-
 feraibh 7 ro lin an learg da laechaibh 7 do connairc Finn sin 7 ba cradh croidhe
 615 7 ba baegul bais 7 ba heasbaidh anma leis an dil tuc an t-allmurach ar an fein 7 do
 bi ag coimgreasacht na feine chuigi 7 ro eirig Fearghus Finnbel 7 is ed adubert :
 'A fiana Eirenn,' ar se 'is truagh tarla dibh a med d' eigin 7 d' anforlann d'
 [f]uilngeabhair um ceann Eirenn 'ga cosnamh 7 eulaech 'ga buain dib aniubh 7
 nach fuilti acht amail bhis ealta minen ar fud craibhe [fo. 7 b. i.] eigin 'ga n-imdi-
 620 dean o bhis seabhac ar a ti sibh-si ag dul ar scath Finn 7 Oisín 7 Oscuir 7 nach
 cinnean neach ar a cheli agaib 7 nach tabhair neach uaib agaid ar an allmurach.'
 'Dar mo chubais,' ar Oisín 'is fir uili an forgeall sin 7 ní fobair neach againn
 seach a cheili a dingmhail.' 'Ní fuil neach is ferr 'na cheili agaibh' ar Fearghus.
 'Biaídh anois' ar Oisín 'ga leigean na thorainn thinneasnaigh d' innsaigid an
 625 allmuraig. An agam, a laich,' ar Oisín 'co ferainn comrac rit tar ceann na feine.'
 'Is briathar dam-sa guma gerr an cairde sin' ar mac rígh Lochlann.

Do thogadar imoro a n-da sciath imealchain aladhbennach a n-aicill a cheili 7
 ro imreadar na craiseacha crechtaidbhli comaigmheili 7 na cloidme iarannblaithi
 órcumdaighi 7 dorinneadar urrlaidhi tric thinneasnach re hatha fáda. Do bhi

the son of the king of Norway, and he put on his grey-venomous frightful blue dress, and he went among the fianns of Erin, with a red-edged sword in either hand, and he dealt destructive blows in turn among them, and he destroyed what was sent against him of their youths. And he made the strand narrow with their champions, and he filled the plain with their warriors. And Finn saw this, and the destruction that the foreigner dealt among the fiann was torment of heart, and danger of death, and loss of mind to him, and he kept urging the fianns on against him, and Fergus Finnbel arose, and this is what he said: 'Ye fianns of Erin,' said he, 'it is a sad thing that ye have got into such a strait and oppression which ye have suffered in defending Erin, and one warrior taking her from you to-day, and not otherwise are ye but like flocks of small birds in some bush seeking shelter when a hawk is pursuing them, so are ye going into the shelter of Finn and Oisín and Oscar, and none of you is better than the other, and none of you gives his face against the foreigner.' 'By my faith,' said Oisín, 'all that speech is true, and none of us tries to excel the other in warding him off.' 'There is none of you that is better than the other,' said Fergus. 'Do now,' said Oisín, 'let forth a vehement thundering noise against the foreigner. Stay with me, O warrior,' said Oisín, 'that I may fight with thee for the fiann.' 'I pledge my word that this respite will be short,' said the son of the king of Norway.

Then they raised their two beautifully-bordered shields with speckled points against each other, and poised the frightfully-wounding fearful spears, and the iron-bladed gold-ornamented swords, and made a quick vehement attack for a long time. Now, the combat

imoro an comhrac ac dul tar a cheili ann sin, uair do bas ac clodh Oisin ann 7 630
do bhean osnam ecclainn as 7 ba druim re saegul tra 7 fa bhuain cheilli do
cabhair leisan fein Oisin do beith isin eigin sin 7 tucadh gair acainteach os aird uime.

'Is cubhais dhamh, a *fir* dhana,' ar Finn re Fearghus 'gurab truagh duid an
greasacht thucais ar mo mac docum ann allmuraig. Uair dob' usa lium-sa bas
d' fagail dam fen 7 d' fianaibh Eirenn uili 'na a faicsin isin eigin a fuil 7 635
eirigh d'adhmolad mo mic dam cumadh moide leis a menma he 7 gumadh
calmaidi a comthuarcaim.' Teid Fearghus gusa an maigh ina ra bhadar na
curaidh isin comlann. 'A anam, a Oisin,' ar Fearghus 'is adhnair leisan fein isli
h' inaid-si isin comlann sin 7 is imdha taisteallach sibhail 7 echlach urrlair o
ingeanabha righ 7 roflatha Eirenn ag feitheam do comlann.' Gabhais meid 640
menman Oisin 'mun greasacht sin tuc Fearghus air 7 ro eirigh a aigneadh 7 do
medaigh a menma re a mholad 7 tuc sinedh ar a cholainn co toillfedh mac mis
edir gach da asna do 7 do chualadar an fian uili coimgheisedh a chnam ag drud o
cheili co tuc urchur don craisigh crodeirg chatha bai for a inchaibh co tarra an
craiseach a m-brollach na luirighi co n-deachaid fod ferllamha da crann cruaidh 645
cheathardruimneach ar slicht a glaisiarainn trea druim siar seachtair [fo. 7 b. 2.]
co fuair bas de 7 tainic fein co fianaibh Eirenn da eisi.

Iar sin imoro do togbadh gair adhbhulmor ag sluagaibh an domain 'ga
chainedh 7 gair eili ac fianaibh Eirenn 'ga commaidem. Ni ar tlas na ar time

was going against one of them there, for Oisin was being overthrown, and he sent forth a
sigh of unequal combat; and it was back towards life, and bereavement of intention of
help to the fiann, that Oisin was in that strait. And a woeful cry was raised aloud for him.

'I pledge my word, O man of poetry,' said Finn to Fergus, 'that the urging thou
hast given to my son against the foreigner was sorry. For I would rather that I myself
and all the fianns of Erin should find death, than that I should behold him in the strait
in which he is. And rise thou to praise my son for me, so that his courage may be
the higher, and his fighting the more valiant.'

Fergus went to the place where the heroes were fighting. 'O soul, O Oisin,' said
Fergus, 'the fiann are greatly ashamed of the lowness of thy place in this combat, and
there is many a foot-messenger and horseman . . . from daughters of kings and
princes of Erin watching thy fighting.' A high spirit came over Oisin at that incite-
ment which Fergus gave him, and his courage rose, and his spirit grew high at his
praising, and he gave a stretching to his body, so that a child of one month would find
room between every two ribs of his, and all the fiann heard the creaking of his bones
being pressed from each other, and he made a cast with his red-socketed battle-spear
that he had, so that the spear went into the breast of the hauberk, and the length of a
man's hand of the hard four-edged shaft followed the blue iron through his back out
behind, so that he found death of it. And he himself came back to the fianns of Erin.

Then an enormous great cry was raised by the hosts of the world wailing him, and

650 imoro docuaidh 'ga braithribh-sean an laech sin do bhuain dib, uair nir m'fadh
no maisi leo a thuitim le *firgaisceadhachaiibh* na feine. Iar sin tra ro eirigh an
firlaech fergach forranach dar bo comainm Tocha mac rig Lochlann 7 tafnic a tir
do dhidhailt a brathar 7 is amlaidh do bhi an fer sin 7 circaill cithneimneach
clariarnaighi uime o a bhonn co a bhathais. Dob' athearrach aigidh imoro
655 d' fir a fechain gin co n-innsaiged e 7 fa dubadh dealbha do dheidhmhilid 7 ba
treigean feadma le *firlaechaibh* 7 ba claechlogh ceilli le curadhaibh a faiscin 7 n'ir
an ina n-imeal no co rainic a certlar na feine 7 do lig ingheilt da loinⁿ limtha
leatarrthaigh ar curpaibh curadh 7 ar formnaibh firoglach 7 ar guailli^b galgad 7
ar uchtaibh r'ghmiled 7 tucadar uili a n-druim risin allmurach 7 dochuadar a raen
660 madma 7 teithid^d reme. Ger innar tra in t-eigean sin, nir ghabh neach do laim
mac righ Lochlann do d'hingmhail no gur impo mac Lugach ris.

'An agam, a rimilid,' ar mac Lugach 'co ferainn comrac rit tar ceann na *feine* o
nach fobraid uili do fritholam.' Ba reachtaignedh imoro le mac righ: Lochlann
a impodh don dergruathar ar a raibhi 7 ger beth, nir fiu leis a eineach d'uirbernadh
665 .i. era ar neach fainmum comrac.

Ro feradar imoro an dias sin ardcomrac aigmeil ilgonach anaithnidh gan
turbrud gan tairgsin gan run tlais na time na teithed ar ceachtar dib gur combladh-

another cry by the fianns of Erin extolling him. But the loss of this hero did not cause weakness or fear with his brothers, for they deemed it not good or seemly that he should have fallen by a warrior of the fiann. Then arose the fierce impetuous true warrior that was called Tocha, the son of the king of Norway, and he went on shore to avenge his brother. And thus was that man: a round of iron boards like a shower of venom about him from his sole to his crown. It was change of countenance for a man to look at him even though he did not attack him, and the face of brave soldiers grew black, and true warriors lost their power, and heroes lost their mind in looking at him. And he staid not in their flank, but went right into the midst of the fiann, and gave his burnished elegant blade a feeding on the bodies of heroes, and on the shoulders of true warriors, and on the shoulders of champions, and on the breasts of kingly soldiers, and they all turned their back to the foreigner, and went in the rush of rout and flight before him. Now, though that strait was a great shame, yet nobody took it upon him to ward off the son of the king of Norway, until Mac Lugach turned round against him.

'Stay with me, O kingly soldier,' said Mac Lugach, 'that I may fight with thee for the fiann, since they all do not undertake to meet thee.' Now it was with the son of the king of Norway, to turn from the red slaughter in which he was engaged, and though it was, he did not deem it seemly that his honour should be to wit, to refuse combat to any body.

Then those two fought a terrible many-wounding unheard-of high combat without interruption, without quarter, without a thought of weakness, or fear, or flight on either

adar a craiseacha 'sa chathirghail 7 gur lubadar na sithlanna 'ga sirbualad 7 gur scanradar a sceith o faebraibh na cloidem corrger curata 7 ar n-easbaid a n-orsciath. Is ann ba sanntaighi an sarcomlann 7 tucadar a n-aenfeacht da athbheim uaihb- 670 racha aigmeili ain iarmartacha gur combhuaileadar na cloidme a caelfaebraibh a cheili co n-deachaid cloidem mic Lugach tre cloidem an allmuraig 7 tuc an dara beim do gur coimbris an cathbarr 7 gur dianteasc an dluthluireach 7 gur scoileastair an sciath 7 gur comroinn an croidhe co cudruma don choilbeim sin 7 tainic fein co menmneach [fo. 8 a. 1.] moraignthach co fianuibh Eirenn. 675

Is ann sin do eirigh an mac merrdha micheillidi morcroidheach aili do macaibh rig Lochlann dar bo comainm Mongach an mara 7 do badar sluaig an domain uili ac eirghi leis. 'Anaith, a fíru an domain,' ar se 'uair ní sibh dhlighus curperaic mo braitrech-sa 7 o nach sibh ligedh dam fen dul d'agra na céderaice ar fiana Eirenn.' 7 tainic a tír 7 is amlaidh do bhi 7 suisti imreamar iarnaighi 680 ana laim lesa ra bhadar secht caera athleaghta iarainn 7 caeca slabhradh iarnaidhe eisti 7 caeca ubhull gacha slabrada 7 caeca dealg neime an gach ubhall 7 ruc ruathar fuatha mar sin da silbhualad 7 da sreingleadrag 7 da saebcuma gur ba samalla re healta minen ag teithed roim seabac an scailed 7 an scannrad tuc ar in fein ana timcheall 7 do ghabh adhnair mor laech d' fianaib Eirenn uime sin .i. 685

of them, so that their spears crumbled in the fight, and the blades bent with their continual striking, and their shields were shattered by the edges of the sharp-pointed heroes' swords, and they lost their golden shields. It was then the great combat grew keen, and they gave at the same time two proud terrible quick successful counterstrokes, so that the swords struck each other in their thin edges, in such wise that the sword of Mac Lugach went through the sword of the foreigner, and he gave another stroke to him, so that he broke the helmet, and quickly clove the firm hauberk, and split the shield, and cut the heart equally in two by that subtle stroke. And he came himself proudly high-spiritedly to the fianns of Erin.

Then arose the other foolish inconsiderate courageous son of the sons of the king of Lochlann, whose name was Mongach of the sea, and all the hosts of the world rose together with him. 'Stay, ye men of the world,' said he, 'for it is not ye have to demand body-eric for my brothers, and as it is not ye, I must myself go and demand the first eric from the fianns of Erin.' And he went on shore. And it is thus he was, with a strong iron flail in his hand, with seven balls of refined iron, and fifty iron chains from it, and fifty apples on each chain, and fifty venomous thorns on each apple. And he made a rush through them in that shape to utterly smash them, and to tear them into strings, and to destroy them, so that the dispersing and flight he caused among the fiann round about him was like (that of) a flock of small birds fleeing before a hawk. And great shame seized upon a warrior of the fianns of Erin on account of this, to wit, Fidach, the son

Fidhach mac rig Breatan 7 adubert: 'Tairre do ma molad, a Fearghus Finnbel,' ar se 'co n-deachainn do comrac risan allmurach innas gumadh moidi mo menma 7 m' aignedh 7 gumadh calmaidi mo comlann thu do ma molad.' 'Úrusa do molad, a mic,' ar Feargus 7 do bhi re hatha fada 'ga molad.

- 690 Ro machtaighedar imoro an dias sin a cheile co briatharbhorb barbarrdha baeth-eicciallaigi 7 is ann sin do thoghaibh Mongach an mara an suisti imremar iarnaidhe 7 tuc beim co talchar tinneasnach d' innsaighi mhic righ Breatan 7 rug mac rig Breatan saibhleim luith a n-airde do lethtaib chle an allmuraig 7 tuc beim cloidim don allmurach co tarrla tar ceal a dha lamh gur choimthease in da laim 7 ni hacu ro anastair
695 an ghormlaech gerloinnearrdha, acht ro roinn co cudruma an cathmhilid fa certmedon 7 ag tuitim do tarrla ubhall iarnaidhe do tsuisti cona dhealgaib nemi ar dedhbhéil mic righ Breatan co rug an teanga 7 na fiacra 7 finnchaebh chro don inchinn tre chul a chinn siar gur chomtuitedar an dis sin bonn re bonn 7 bel re bel ar an lathair sin.

Is ann sin ro eirigh seinnser na clainni sin righ Lochlann 7 ba he sin an brath
700 nach fuilangthi 7 an dubdhorthadh dilann 7 an chliath bearna ced 7 an brath tar bruachaibh 7 an tonn rabharta 7 an fear nach ruc ceim ar cul riam roim uathad na sochaigi .i. Caiseal Clumach airdrigh Lochlann fein, uair ni táinic diuhugud daine no uathugudh aicme mar sin a n-Eirinn riamh 7 do bhi sciath neime ar dearglasadh aigi dorinne gabha [fo. 8 a. 2.] ifrinn do 7 da curthai fo muir he

of the king of the Bretons, and he said: 'Come and praise me, O Fergus Finnbel,' said he, 'that I may go and fight the foreigner, and that my courage and my spirits may be greater and my fighting braver when thou art praising me.' 'Easy is it to praise thee, O son,' said Fergus, and he kept praising him for a long time.

Then those two contemplated each other with their looks, with fierce words, barbarously, arrogantly. And then Mongach of the sea raised the strong iron flail, and dealt a blow against the son of the king of the Bretons firmly, vehemently, and the son of the king of the Bretons made a quick leap on high to the left side of the foreigner, and gave him a blow of his sword, so that it went across the joint of his two hands, in such wise, that he cut off the two hands together. And the renowned sharp-shining hero did not stop at them, but he divided the warrior in two right in his midst. And as he fell, an iron apple of the flail with its venomous thorns went into the fair mouth of the son of the king of the Bretons, and took the tongue, and the teeth, and the white bloody clod of the brain out through his backhead behind, so that those two fell together sole against sole, and lip against lip, on that spot.

Then arose the eldest of the children of the king of Norway, and he was intolerable destruction and the spilling of a black deluge, and the filling up of a breach of a hundred, and destruction over the borders, and the wave of overwhelming, and the man that never took a step backward before one or many, to wit, Caisel Clumach, the high-king of Norway himself. For there never came destruction of men, or diminution of people like that into Erin before, and he had a venomous shield with red flames, which the smith

ni baidfeadh enlaem da lasair 7 ni ba teoidi he fein di. Acht enni o dho ghabhadh 705
air hi, ní lamadh cara na neamchara techt feadh a urrchair fein a comghar do 7
tainic fa fianaibh Eirenn mar sin 7 ní thuc dh' arm leis acht cloidem da imdhídean,
uair ni d' imirt airm orrtha tainic acht do leigean neime a sceith futha. Uair na
caera teinedh do theilgedh futha ní gabhadh arm na earradh na eideadh ríu gan dul
tre curpaib na laech ana saighdibh sithneimneacha co m-biadh an fer dibh ar 710
derglasadh a medon a arm 7 a eidedh 7 an uair do beanadh neach eili ris do
ghabhadh an lasair sin he, uair ni ferr do lasadh scolb do dharaigh dileann do biad
re bliadhain re deataigh 'na dho lasfad gach neach dibh edir arm 7 eirredh 7 eidedh
7 do bo bheag gach morolc da tainic a n-Eirinn riamh ag fechain an uilc sin.

Gurab ann sin adubert Finn: 'Togaibh bar lama, a fiana Eirenn,' ar se '7 715
tabhraidh tri gairthi beannacht donti do curfeadh anumain eigin ar an allmurach
innus co n-deachsad dream eigin againn uadha do thoradh a reatha' 7 do tugadar
fiana Eirenn na gairthi sin fo cedoír. Meabhais imoro gen gaire ar an allmurach
re cluinsin na n-gairthedh sin. Is ann sin do bhi Druimderg mac Dolair mic
Dorchaidhi rifeinnidh fían Ulad a comgar don allmurach 7 do bhi sleagh neime 720
aigi do bhi ag clannaibh Rugraidhi a n-diaidh a cheili 7 an Croderg fa hainm di 7
do dfech ar righ Lochlann 7 ni fáca gan eidedh de acht a bhel 7 se urrfóslaici ag

of hell had wrought for him, and if it was put under sea, not one flame of its blaze would be quenched, and he himself was not hotter from it. But when he had taken it upon him, friend or foe did not venture to come near it for the length of his own cast. And he went among the fianns of Erinn like that, and he did not take any weapon with him, but a sword to defend himself, for not to ply weapons against them did he come, but to let the venom of his shield among them. For the balls of fire that he sent among them, weapon, or dress, or accoutrement could not resist them, but they went through the bodies of the warriors like venomous arrows, so that each man of them would be in a red blaze in the midst of his weapons and his dress, and when somebody else touched him, that blaze seized him; for a splinter of an antediluvial oak-tree, that has been a year in the smoke, would not blaze better than every one of them, as well weapons as dress as accoutrement, and small was every great evil, that ever came into Erinn, compared with that evil.

So then it was Finn said: 'Lift your hands, ye fianns of Erinn,' said he, 'and give three shouts of blessing to him that will put some delay on the foreigner, so that some of us may escape from him by dint of running.' And the fianns of Erinn forthwith gave those shouts. A smile then broke upon the foreigner, when he heard those shouts. It was then that Druimderg, the son of Dolar, the son of Dorchaidhe, the king of the fianns of Ulster, was near the foreigner, and he had with him a venomous spear, that was in the possession of the Clanna Rudraige one after the other, and the Croderg (the Red-socketed) was its name. And he looked upon the king

gaire fan fein. Is ann sin tuc Druimderg urrcar don Croderg chuigi gur curtha ais ana bheil he gur aidhbli a hurgrainne do leith a chuil 'nas do leith a aidhche.
 725 Ro thuit imoro a sciath 7 ro baidh a lasair o dha thuit a thigearrna 7 rainic Druimderg chuigi 7 do scar a cheann re a colainn 7 ro maidh an morgnrim 7 is i sin cabhair is fearr leisan *fein* fuaradar leisan fianghaisceadh riamh.

[fo. 8 b. r.] Asa aithli sin imoro do bruchtdhoirtedar na catha ceachtarrdha coimdhicra comdhuthrachtacha sin fo cheili ana coilltibh comdhlutha 7 ana m-bloisc-
 730 beim brodla 7 ana n-dubdhortaibh dileann co grod 7 gu garb 7 co gaibhtheach, co borb 7 co badhbha 7 co brathamail, co dana 7 co dian 7 co deithfireach 7 rob' imdha ann sin fead cloidem re cnaimh 7 trost cnamha ag a chirrbadh 7 colla arna crechnugud 7 suili arna saebdallud 7 doidi arna n-druimgerradh 7 mathair gan mac 7 bean chaemh gan cheili. Ro freagraadar imoro na duili uachtaracha a
 735 comdail an chatha leo d' faisnéis na n-olc 7 na n-imneadh budh cinnti do dhenamh isin lo sin 7 do merlabhair an muir d' faisneis na n-easbadh 7 do thogadar na tonna tromghair truaghadhbal da sirchaineadh 7 do bhuiredar na piasta da piastfaisnéis 7 do gheisedar na garbhchnuic le gabhadh na greisi sin 7 do crithnaigheadar na coillti do chaineadh na curadh 7 ro gaireadar na glaschlocha o ghnimaibh na
 740 n-gerreann 7 do ghuiledar na gaetha ag admhail na n-ardecht 7 do crithnaigh an talamh ac tarrngaire an tromáir 7 do gormbrataigh an grian le gair feadhaigh na

of Norway, and saw nothing of him without some armour except his mouth, and that wide open as he laughed at the fiann. Then Druimderg made a cast with the Croderg at him and hit him in his mouth, so that his hideousness was more awful from behind than from before. Then his shield fell down, and its blaze went out as its master fell. And Druimderg went up to him, and separated his head from his body, and boasted of his great deed. And that was the best help the fiann ever got through the valour of one of the fiann.

Thereafter those two equally eager and keen armies poured forth against each other, like dense woods, and with their proud noisy strokes, and spilling a black deluge, actively, fiercely, perilously, angrily, furiously, destructively, boldly, vehemently, hastily, and great was there the grating of swords against bones, and the cracking of bones that were crushed, and bodies that were mangled, and eyes that were blinded, and arms that were shortened to the back, and mother without son, and fair wife without mate. Then the beings of the upper regions responded to the battle, telling the evil and the woe that was destined to be done on that day, and the sea chattered telling the losses, and the waves raised a heavy woeful great moan in wailing them, and the beasts howled telling of them in their bestial way, and the rough hills creaked with the danger of that attack, and the woods trembled in wailing the heroes, and the grey stones cried from the deeds of the heroes, and the winds sighed telling the high deeds, and the earth

n-glasluagh 7 do niamdhubadar na neoill re hatha na huaire sin 7 do chomgai-readar coin 7 cuanarta 7 badbha 7 geilide glinne 7 arrachta aieir 7 faelcon na fidh-bidhe da gach aird 7 da gach oirchinn ana timcheall 7 sreath deamnaighe diabalta do lucht aslaig uilc 7 ecorach da comgreasacht a ceann a cheili.

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Is ann sin imoro ro smuain laech d' *fiánaib* Eirenn gur mor dh' ulc 7 d' egorach dorinne fein 7 a chineadh 7 a chlanmaicne ar chlannaibh Baiscne 7 dob' ail leis gnimartha maithi do dhenamh doibh ar a son 7 dob, e sin Conan mac Morna 7 do luathaigh a lamha le a lannchloideam 7 do tholl da thiubghonaibh taebha gan teasargain 7 ro leadair lamha ba lanchalma 7 do dhithaigh da deadhcolg duili ba dreachala *ind* 7 ba hadhbal re innisin a ghnimartha ar an ruathar sin.

Do bhi imoro Finn os cinn an chatha ann sin ac coimgreasacht na feinne 7 ac greasacht [fo. 8 b. 2.] Chonain seach cach 7 rf an domhain don leith eili ac greasacht na n-allmurach. Adubert Finn re Fergus Finnbel: 'Eirigh do molad Conaín dam, gumadh moidi leis a meanma he, uair is maith an easargain dober se ar mo bhidhbadaibh-si.' 7 teid Fergus da innsaig *id*. Do ghabh imoro teasaidhacht Conan ann sin o imarca *id* na hirghaili 7 dochuaidh amach do ligean na gaithi fai. 'Is fir sin, a Chonain,' ar Fergus Finnbel 'is maith is cumain let-sa seaneascair-deas clainni Morna re clannaibh Baiscne 7 do badh deoin leat-sa bas d' fagail duit fein ann so, damadh dith do clannaibh Baiscne he.' 'Ar gradh h'einidh rit,

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trembled in prophesying the heavy slaughter, and the sun was covered with a blue mantle by the cries of the grey hosts, and the clouds were shining black at the time of that hour, and the hounds and whelps, and crows, and the demoniac women of the glenn, and the spectres of the air, and the wolves of the forest howled together from every quarter and every corner round about them, and a demoniacal devilish section of the tempters to evil and wrong kept urging them on against each other.

It was then a hero of the fianns of Erinn bethought himself that he himself and his family and his kindred had done great evil and wrong to the Clanna Baiscne, and he was desirous to do them good service on that account, and that was Conan the son of Morna. And he quickly moved his hands with his broadsword, and he pierced sides with his dense woundings without quarter, and he cut off hands that had been full-valiant, and he destroyed with his good sword people that were fair of face. And to relate his deeds in that encounter were awful.

Now Finn was above the battle there urging on the fiann, and urging on Conan before all, and the king of the world on the other side urging on the foreigners. Said Finn to Fergus Finnbel: 'Arise to praise Conan for me, so that his courage may be the greater, for good is the slaughter which he deals on my foes.' And Fergus went up to him. Then heat seized Conan there from the enormity of the fight, and he went outside to let the wind under him. 'That is right, O Conan,' said Fergus Finnbel, 'well doest thou remember the old enmity of the Clanna Morna against the Clanna Baiscne, and thou wouldst fain find death here thyself, if that was ruin to the Clanna Baiscne.' 'For the

a fíir dhana, na himderg me gan fóchuinn 7 doghen obair maith ar allmurachaib acht co roistir isin chath.' 'Dar mo chubhais amh,' ar Fergus 'do badh maith an airighi da denamh sin thu-sa' 7 tuc treas adhmolta ann sin ar Chonán. Teid imoro Conán aris fon cath 7 ní ba measa a gnimartha don turus sin 7 teid
765 Fergus Finnbel co hairm a raibe Finn.

'Cia anois is fearr isin chath?' ar Finn re Fergus. 'Dubhan mac Cais mic Cannain,' ar Fergus 'i. i. mac ógláich dod muintir-si. Uair ní tabhair beim do neach acht énbheim 7 ní ternoidhthear beo on beim sin 7 adrorcradar tri nónbair 7 ochtmogha laech leis gus anois.' Do bi imoro Duban Donn mac Nuadhad
770 mac righ Chairrgi Leithi rí Tuaghmuman ar an lathair sin 7 is ed adubert: 'Dar ar cubhais amh, a Fergus,' ar se 'is fíir uili an forgeall sin, uair ní fíuil isin chath mac righ na tigerna chinnus ar Duban mac Cais mic Cannain 7 do gheabhad fein bas ann no cinnfeadh air.' 7 do lig ana thorainn tinneasnach treasan cath amail buinne m-bhorbruadh m-breacslasrach fa chnoc ardmhór aiteangharbh no mar
775 thuinn reachtmhoir rabartha ac bualad um ghealtracht n-gainmighi. Is e sin tra ar 7 easargain 7 ollcuma tuc ar na hallmurachaib 7 tainic nai cuarta fo cath 7 do marbh nai nonbaru gacha cuarta dib 7 do fíarfaig Finn d' Fergus:

'Cia anois is ferr isin cath?' ar se. 'Duban Donn mac Nuadhad mac righ

love of thine honour, O poet, do not revile me without cause, and I will do good work on the foreigners, only let me reach the battle.' 'By my faith, truly,' said Fergus, 'that would be a brave act for thee to do that,' and then he sang a fit of praise for Conan. Conan then went to the battle again, and not worse were his deeds on this occasion. And Fergus Finnbel went where Finn was.

'Who is foremost in the battle now?' said Finn to Fergus. 'Duban, the son of Cas, the son of Cannan,' said Fergus, 'to wit, the son of a warrior of thy people. For he never gives a stroke to any but one stroke only, and none escape alive from that stroke, and three times nine and eighty warriors haven fallen by him until now.' Now, Duban Donn, the son of Nuadu, the son of the king of Cairrge Lethi, the king of Thomond, was on that spot, and this is what he said: 'By our faith, truly, O Fergus,' said he, 'all that witness is true, for there is not in the battle the son of a king, or of a lord, that excels Duban the son of Cas, the son of Cannan, and I will find death there myself, or I will excel him.' And he rushed through the battle with a vehement thundering noise, like the fierce-red blaze of motley flames under a large hill rough with furze, or like a proud wave of overwhelming that beats a sandy white strand. Such was the slaughter and destruction and great carnage he executed among the foreigners, and he made nine rounds through the battle, and killed nine times nine in every round of them. And Finn asked of Fergus:

'Who is foremost in the battle now?' said he. 'Duban Donn, the son of Nuadu,

Chairrgi Leithi rí Tuaghmuman' ar Ferghus. 'Uair nír chinn neach air ó chinn a seacht m-bliadan anuas 7 ní chinneann anois.' 'Eirigh-si da adhmolad' ar Finn 780 re Fearghus 'cumadh moidi leis a menma he.' 'Coir a adhmoladh,' ar Ferghus 'uair dar leat is sluagh ac rochtain di na roim tromféachadh mara [fo. 9 a. 1.] taid na hallmuraig ag rith roime tar gach leath' 7 teid Ferghus mar a raibhi Duban Donn 7 do ghabh ag moladh a nirt 7 a ghoile 7 a ghaiscid 7 ac molad a lúith 7 a lamh 7 a ghnimarthadh ar cheana. 7 tainic fein mar a raibhe Finn aris 7 adubert Finn : 785

'Cia anois is fearr isin cath, a Ferghus?' ar Finn. 'Oscar ilbuadhach,' ar Ferghus '7 inna n-enchath re cach ata, uair do cuireadh ceithri céd cuigi fein ar leith .i. da ced Frangcach 7 da ced d' feraibh Gairían 7 Fiacra Foiltleabhar rí fer n-Gairían fein 7 ataid sin uli ac comtuargain sceith Oscuir 7 ní tuc laech díbh-sin guin air nach tuc-san goin 'na haghaidh.' 'Cia reim na ruathar dochi ar Chailti mac Rónaín?' ar Finn. 790

'Fuil sunn gan roeigean tar eis an deargruathair rug' ar Ferghus. 'Eiridh-si chuigi,' ar Finn '7 abair ris dream eigin dona allmurachaib do dthingmhail d' Oscuir.' Teid Ferghus chuigi. 'A Chailti,' ar sé 'is mor an t-eigean ud dochi ar do charaid .i. Oscuir fa bheimnigh na n-allmurach 7 eirig do thabairt fórtachta eigin do.'

the son of the king of Cairrgi Leithe, the king of Thomond,' said Fergus, 'for nobody has excelled him ever since his seventh year, and nobody excels him now.' 'Rise to praise him,' said Finn to Fergus, 'that his courage may be the greater.' 'Just is it to praise him,' said Fergus, 'for you would think a host was fleeing from or before a heavy drenching of the sea, (the way) the foreigners are running before him on every side.' And Fergus went where Duban Donn was, and began to extol his strength, and his valour and prowess, and to extol his vigour and his arms, and his deeds besides. And he went again where Finn was, and Finn said :

'Who is foremost in the battle now, O Fergus?' said Finn. 'Oscar of the many victories,' said Fergus, 'and he is fighting alone against everybody, for four hundred are standing against him separately, to wit, two hundred Franks, and two hundred of the men of Gairian, and Fiachra Foiltlebar, the king of the men of Gairian himself, and all these are beating the shield of Oscar, and no warrior of them has inflicted a wound on him for which he did not give him a wound in return.' 'What is the progress and advance thou seest on Cailte, the son of Ronan?' said Finn. 'He is there without great need after the red slaughter he has made,' said Fergus. 'Go thou to him,' said Finn, 'and tell him to ward off some of the foreigners from Oscar.' Fergus went to him. 'O Cailte,' said he, 'great is the strait yonder in which thou seest thy friend Oscar, under the strokes of the foreigners, and do thou rise to give him some help.'

- 795 Teid Cailti gusan maidhin a raibhe Oscur 7 na hallmuraig 7 tuc beim cloidim fona comhair gan choigill donti ba neasa do co n-dearna dha chuid cudruma de. Togbhais Oscur a cheann 7 fechais air. 'A Chailti,' ar se 'dar lim nfr lamais do chloidem do dearghadh ar neach eili no gur dingmhais aen da raibhi a comair mo chloidim-si. Adhnair duit fos fir an domhain mhoir 7 fiana Eirenn uili a
- 800 n-enchath 7 gan comlann d' faghail ann no gur chuidid^{id}his mo chuid chatha orum-sa. 7 is cubhais damh-sa,' ar sé 'cor ail lium do chur isin cosair cró ar a son.' Do chlaechloidh sin imoro a chiall 7 a chonn do Chailti 7 tuc a agaid ar chath na n-allmurach aris 7 ruamna na feirgi ana ghnuis 7 ana ghealagaid 7 torcradar ochtmogha laech leis don ruathar sin.
- 805 Is ann sin imoro tainic Oscur ana ruibnedhaibh rodhiana reatha a timcheall a chatha fein 7 do ghabh ag drud 7 ag dingi 7 ag dluthceartugud na n-allmurach a ceann a cheili 7 tainic fein futha da eis ambail theid sruth seaghmhar sestanach tar chladhaibh clachisli camcharadh no amail do bheith tred caerach ar mormuigh 7 cu allaid ana ceartlar ag a coimleagadh 7 nochar smachtamhla
- 810 ar an tred he 'na Oscur ar na hallmurachaib 7 nochar tana silcur na tragha o na fearail 'na faenluighi. Uair [fo. 9 a. 2.] cebé 'ga raibhe síneadh saegail tar efs an chatha sin, ní ag neach do chuid Oscair do bhi 7 torcradar na ceithri ced sin leis 7 tuc a aghaidh arís ar an morchath 7 dochuaidh futha ambail leoman luathféargach 7 do ghabh ag inírt a féirgi orrtha.

Cailte went to the place where Oscar and the foreigners were, and he gave a blow of his sword straight in front without sparing to him that was next to him, so that he made two equal portions of him. Oscar raised his head and looked upon him. 'O Cailte,' said he, 'it seems to me, thou hast not ventured to redden thy sword on any one else before overcoming one of those that are opposite my sword. Shame to thee, moreover, all the men of the great world and the fianns of Erinn in one fight, and thou not able to find combat in it, before thou meddlest in my share of the fight. And I pledge my faith,' said he, 'that I should like thee to be laid low on thy bed of blood on that account.' That altered Cailte's mind and intention, and he set his face again towards the army of the foreigners, with the redness of anger in his countenance, and in his white face, and eighty warriors fell from that onslaught.

Then Oscar went on his slaughterings of very swift course round his own (share of the) fight, and began to close in and to urge and to press the foreigners hard against each other, and he went himself among them after that as a noble roaring river goes over low-stoned, crooked dikes, or like a flock of sheep on a great plain, and a wolf right in their midst driving them together, and not greater is his power over the flock than (that of) Oscar over the foreigners, and not thicker was the sowing of the strand from the men lying low. For whoso came out whole of this battle, he was not one of Oscar's portion, and those four hundred fell by him, and he set his face against the great army again, and went among them like a quickly-roused lion, and began to let loose his anger upon them.

'Cia anois is fearr isin chath?' ar Finn re Ferghus. 'Do mac moirmenm-815 nach fein' ar Ferghus 'i. Oisín ilbualadhach 7 ata sé a tiublar na n-allmurach 'ga luathmharrbhadh.' 'Cidh tuarascbail fuil ar an chath anois?' ar Finn re Ferghus. 'Truagh sin,' ar Ferghus 'uair ní tainic 7 ní ticfa neach budh tualaing a innisin no a faisneis anois. Uair is cubais dam-sa' ar se 'nach dluithi 7 nach daingne na coillti dluithi dosbarracha doscailti is dluithi 7 is doimtachta a n-farthar na hEorpa 820 anaid anois, uair ataid irsi a sciath 7 brollaigi a luireach a lamaib a cheili. Ocus is cubhais eili dam' ar Ferghus 'da m-beith an darna fer no an trasfer da fuil isin chath 7 athainneadh teineadh a laimh gach ain dib aca m-bualadh fa cheili, nach bhudh aibhsigi splancach theinedh uatha a n-airde 'na a tig do theinntigh a cimsaibh a clogat 7 a cathbharr 7 a cathluireach, o faebraibh tana tiubhthuagh 7 825 chloidem corrrer curata. Ocus is cubais eili dam' ar Fergus 'nar fear a lo foghmhair cith ferthana is truma 'na an cith fola fearus for na sluaghaibh anuas, ar is do teilg gaeth 7 sian gearan na n-arm 7 golghairfeadhach na sluag a n-aér 7 a firmaiminnt. Cubhais eili dam fos' ar Ferghus 'nár theilg gaeth da tainic ó na duilibh riamh do dhuilleabar do morcoill urdail ar theilg gaeth aniubh a 830 nellaib 7 a n-aér d' fóltaibh fada finncasa forórdha 7 do chiabaibh casa cirdhubha 7 d' urraghaibh leabra lanmaiseacha arna teascadh do bhiaillibh imleathna infaebracha. Uair do muchadar na fola 7 na fuil sin fearas for na cathaibh leath

'Who is foremost in the battle now?' said Finn to Fergus. 'Thine own great-spirited son,' said Fergus, 'to wit, Oisín of the many victories, and he is in the thick midst of the foreigners killing them quickly.' 'What aspect is on the fight now?' said Finn to Fergus. 'Woeful is this,' said Fergus, 'for there never came and there never will come any one capable of telling and relating it as it stands now. For I pledge my faith,' said he, 'not closer and not thicker are the dense bush-topped inseparable forests that are densest and most impassable in the west of Europe than they are now. For the bosses (?) of their shields, and the breasts of their hauberks are in each other's hands. And again I pledge my faith,' said Fergus, 'if every second or every third man of those that are in the battle had firebrands in their hands as they strike each other, not more terrible would be the blaze of fire from them on high than the fire that comes out of the rims of their helmets and their battle-hats and their battle-hauberks, from the thin edges of the firm axes and of the sharp-pointed heroes' swords. And again I pledge my faith,' said Fergus, 'it never rained a shower-pouring on a harvest day-heavier than the rain of blood that rains down on the hosts, for the wind, and the stormy groans of the weapons, and the lamenting cries of the hosts threw it upward into the air and the firmament. Again I pledge my faith,' said Fergus, 'no wind that ever came from the elements, tore the like number of leaves from a great forest, that the wind has now torn into the clouds and into the air of long fair-curved golden hair, and of curly jet-black locks, and of long beautiful hairs, that have been cut off by broad, sharp-edged axes. For that

- ar leath iad nach samalta co fuighthi 'sa bith neach d' aithneochadh aen dib seach
 835 a cheili muna tucadh aithne ara n-urrlabraibh. 7 is imdha laech ac tuargain sceith
 Oisin 7 Oscur 7 an laech is lugha eigan [fo. 9 b. 1.] a fianaihb Eirenn ata nonbar
 allmurach ac tuargain a sceith 7 is imdha laech dhibh fos ar a fuil caeca laech na
 sesca na ochtmhogha 7 ataid cuic cedh ac tuargain sceith Oisin 7 Oscur 7
 Chailti 7 is mor an t-eigan a fuilead seach chach.'
- 840 'Eiridh-si chuca, a Ferghus,' ar Finn '7 tabhair treas adhmolta ar gach aen
 dibh-sin fo leith, gumad moidi a menma 7 a n-aigned leo he.' Teid imoro
 Ferghus gusan maidhin a raibhe Oisin 7 Oscur 7 maithi clainni Baiscne a ceart-
 mheadhon an chatha ac cirbhadh na curadh 7 ac marbadh 7 ac mugudh na miled
 7 do ghabh Ferghus ann sin ac commaidheam na curadh 7 ac laidheadh na laech-
 845 raidhe 7 ac greasacht na n-galghadh 7 ac adhmoladh na n-anradh 7 ac maidem
 na miled 7 ac brostadh na m-bhuidhean 7 ac forail an anta 7 ac teannadh an
 tairisim 7 ac aslach na hinnsaighi, co tabhradh-san imoro tuilled meanman 7
 aigeanta da gach énfear d' fianaihb Eirenn, ger bo sainnt 7 ger bo duthracht leo fein
 calma do denamh roime sin. 7 taínic Fergus arís mar a raibe Finn.
- 850 'Cia anois is fearr isin chath?' ar Finn re Ferghus Finnbel. 'Dar mo chubhais,
 ni cara duit-si anti is fearr ann,' ar Fergus 'i. ri an domhain i. Daire Donn mac

blood and locks that rain down on the armies side by side, have smothered them, so that there would not be found in the world anybody who would distinguish any one of them from the other, unless he recognised them by their voices. And many are the warriors striking the shield of Oisin and Oscar, and the warrior whose strait is smallest of the fianns of Erin, nine foreigners are striking his shield, and many warriors of them moreover there are, on whom are fifty warriors, or sixty, or eighty, and there are five hundred striking the shield of Oisin and Oscar and Cailte, and great is the strait in which they are above all.'

'Go thou to them, O Fergus,' said Finn, 'and sing a fit of praise to each of them separately, so that their courage and their spirits may be the greater.' Then Fergus went to where Oisin and Oscar and the nobles of the Clann Baiscne were in the very midst of the fight, wounding the heroes and killing and destroying the soldiers, and Fergus began to praise the heroes, and to conjure the warriors, and to urge on the brave, and to extol the champions, and to praise the soldiers, and to exhort the companies, and to command the staying, and to strengthen the resistance, and to urge on the attack, so that he imparted increase of courage and spirit to every man of the fianns of Erin, though before that they were of themselves eager and desirous to do bravely. And Fergus went again where Finn was.

'Who is foremost in the battle now?' said Finn to Fergus. 'By my faith, no friend of thine is he who is foremost in it,' said Fergus, 'to wit, the king of the world, to

Loiscinn Lomghluinigh 7 tainic ana ruathar roreatha amhail luas [f]ainnli na feirbi na iarainne na mar sighi gaithi geiri glanuaire ac rochtain tar ceand machaire na maighsleibhe dot iaraign-si 7 dot iarmoracht tresan cath 7 nir fagaibh se cuil na chearnn na aird na oirchinn na aireanach don chath gan iaraidh duit-si 7 tangadar 855 tri chaeca laech da theaghlach do lucht chulcoimeda leis isin chath 7 do connadar da fhanghaisceadhach dot fein-si fad .i. Cairell Cathbulleach 7 Aelchinn Cruachna 7 do indsaigheadar righ an domhain. Uair nir ail leo a leigin chugad-sa gan fordergadh doibh fen air 7 do thuiteadar lucht culcoimeda an righ leo 7 nir deargadar a n-airm air fen 7 do thuiteadar-san araen leisean. 7 is mor an cathbheimneach catha 860 ata air ar fud an chatha ac rochtain chugad-sa.'

Tainic imoro righ an domhain chuca fai sin 7 ni raibhe [fo. 9 b. 2.] a farradh Finn ann sin acht Daelgus mac righ na Greigi 7 is ris aderthai Arcallach na tuaighi duibhe .i. is e cedduine tuc tuagh leathan ar tus a n-Eirinn he 7 is hi ba harm do ann sin. 'Tucus mo briathar,' ar se 'nach ligfinn Finn romain a cath no a comlann 865 co brach.' Eirghis Arcallach 7 tig builli barbarrdha don leathantuaigh bai 'na laimh don righ, gur theasc an minn righ, co rainic an folt 7 ni tuc braen fola asa leathar. Uair do impoigh a bel ar an tuaigh 7 tangadar caera teineadh fon faithce don billi sin. 7 dorad an ri beim dó-sum 7 dorinne dha chuit chudruma de.

wit, Daire Donn, the son of Loiscenn Lomglunech, and he has come with the swift-ness of a swallow or of a hare (?) or of a fawn, or like the gusts of a sharp pure-cold wind coming across the head of a field or the side of a mountain, to seek thee and to find thee out throughout the battle, and he has not left a corner or recess or quarter or flank or front of the battle unsearched for thee. And three times fifty of his henchmen have come with him into the battle as a rear-guard, and two warriors of thy fiann have seen them, to wit, Cairell Cathbullech (the Battle-striker) and Aelchinn of Cruachan, and they have encountered the king of the world. For they were not willing to let him to thee, without wounding him, and the rear-guard of the king have fallen by them, but they have not reddened their weapons on him, and they have fallen through him together. And great is the battle-striking of war at him in the midst of the fight coming towards thee.'

Then the king of the world came towards him, and nobody was there near Finn but Daelgus, the son of the king of Greece, and he was called Arcallach of the Black Axe, to wit, he was the first man that brought a broad axe into Erinn, and that was his weapon there. 'I have given my word,' said he, 'that I would never let Finn into the battle or fight before me.' Arcallach rose, and a barbarous blow of the broad axe, that was in his hand, hit the king, so that it cut through the royal diadem and reached the hair, but did not take a drop of blood out of his skin. For the lip of the axe turned, and there went balls of fire over the plain from that blow. And the king of the world gave him a blow and made two equal portions of him.

- 870 Is ann sin imoro rainic airdri oirdeirc uasalghnimhach teann trentalcú tar-
 caisneach neartmar neimneach naimhdeamhail data dighaingach (?) dubhgusrunach
 an domhain 7 an cing cabarthach clannlinmhar ceartberathach flaithamhail fireolach
 Finn 7 doriachtadar an da omna aigh sin 7 an da beithir gan baeghlachadh 7 an da
 mathgamain morghlonnacha 7 an da leoman luathféargacha co hait na hirghaili. 7 do
 875 connairc ri an domain an cloidheamh nemhe arna nochtad a laim Finn 7 ro airigh
 an t-sleigh nithghalaidh neimhe 7 an scian 7 do athain na hairm neimhe da raibhe
 a n-dan do féin bas d' fágail. 7 ro lin uaman 7 imeacla uili he 7 dochuaidh a cruth
 7 a caemhdenamh de 7 do meirbligheadar a méoir 7 do crithnagheadar a chosa 7
 do saebadh a rosg 7 a ragarc le faicsin na n-arm sin a laimh Finn.
- 880 Ro nochtadar imoro an da chathmilidh a cloidhme altgorma iarannblaithi
 orcumdaighi 7 ro innsaigheadar a cheile co dianborb dluithmar dasachtach 7 co
 morbhuilleach malltroightheach merlaidir 7 co tren teann tulbhorb tinneasnach 7
 dorinneadar na hairdrighi an irghail co hingantach. Uair do beandáis tuirc 7 trom-
 chaepa a taebhaibh 7 a torcasnach a cheili 7 nír becan ní ris ba samalta torannchleasa
 885 na deisi sin, amail budh e síghí gairbgreasach gaithi na geamoideche arna roinn co
 ceart cudruma do thiucfadh anoir 7 aniar a n-airreis a cheili no amail budh hi an
 Mhuir Romur reachtaigeantach Ruadh ar n-denamh da leath co lanceart di do bhan-

Then came the illustrious high-king of the world, of noble deeds, strong, robust, proud, powerful, venomous, destructive, nimble, disdainful, full of black crafty thoughts, and the helpful warrior of many clans, whose is the birthright, the princely, truly-wise Finn, and those two oaks of valour, and the two bears without fear, and the two bears of great deeds, and the two quickly-roused lions went to the place of combat. And the king of the world beheld the venomous sword unsheathed in the hand of Finn, and perceived the venomous battle-strong spear and the knife, and recognised the venomous weapons, by which he was fated to find death. And fear and dread filled him completely, and his comeliness and fair shape left him, and his fingers grew unsteady, and his feet trembled, and his eye and his sight began to squint, when he saw those weapons in the hand of Finn.

Then the two battle-soldiers bared their blue-jointed, iron-smooth, gold-ornamented swords, and attacked each other vehemently, fiercely, closely, madly, and with great blows, with slow feet, actively, strongly, and powerfully, hardily, fiercely, and vehemently, and the high-kings fought a wonderful combat. For they would strike the hearts and heavy clods out of the sides and out of the heart-ribs of each other, and not small was that with which the thunder-feats of those two may be compared, as if it was the rough-breezed gust of a winter-night's wind which, having separated itself equally, would come from east and west against each other, or as if it was the Red Sea fully and equally divided into two sides, striking against each other, or as if it were two days of judgment

bheim a ceann a cheili, no amail do beitis da laithi borbghnimacha bhratha cach im chos [fo. 10 a. 1.] -namh an talman co tinneasnach re cheili.

Inte imoro nar chleacht a creachtugud riamh reimhe sin do bas 'ga anmain-890 niugud co mor 'sa comhrac .i. rí an domhain. Uair nir fuiligheadh d' arm riam air coruigi sin. Do thogadar imoro an da cathmilid sin a n-da laimh aghmara aigmeili a n-enfeacht leisna befmeannaibh, co tarrla cloidheamh righ an domhain a sciath Finn, co ruc an trian úachtarach as 7 gur leadair an luireach o a cris sis 7 ruc leidhead boisi miledh d' feoil 7 d' fínnleathar a leisi leis co talmain. Tarrla imoro 895 cloidheamh Finn a n-oscail uachtarach sceith righ an domhain, gur scoilt an sciath 7 gur theasc cloidheamh an chathmhíled 7 do bhean an builli cedna a cois chli an righ co n-deachaid trithi co talmain. 7 dorad an tathbheim do, gur scar an ceann 7 an caembhruinne re cheili. 7 do thuit Finn fein a taisibh 7 taimnellaibh 7 moran do chneadhaibh 7 do crechtaibh 7 do croslighibh bais air. 900

Is ann sin ro ghabhastair Finnachta Fiaclach .i. taiseach teaghaich righ an domain an minn righ 7 ro reathastair leis mar a raibhi Conmhael mac righ an domain 7 gabhais minn a athar fa a cheann. 'Cuma sen catha 7 comlanna imdha duit-si sin, a mic,' ar Finnachta. 7 tucadh airm righ an domain do 7 tainic ar fud an chatha d' iaraidh Finn 7 do thuit caeca ar céd laech leis don fein don ruathar sin. Do 905 connairc imoro Goll Garbh mac righ Alban he 7 ro indsaigh he 7 ro fersad com-

of fierce deeds, each fighting vehemently for the possession of the earth against the other.

Then he that was never wont to be wounded before that, was greatly weakened in the combat, to wit, the king of the world. For weapons had never been reddened upon him until then. Now, those two battle-soldiers lifted up at the same time their two fearful terrible hands with the blows, and the sword of the king of the world hit the shield of Finn, and took the upper third out of it, and ripped open the hauberk from its girdle downward, and took the breadth of a soldier's hand of flesh and of white skin of his thigh with it to the earth. But the sword of Finn hit the upper shoulder of the shield of the king of the world, so that it split the shield, and broke the sword of the battle-soldier, and the same blow struck the left foot of the king, so that it went into the earth through it. And he gave him the counter-stroke, so that he separated the head and the fair breast from each other. And Finn himself fell in a trance and swoon, and a great number of wounds and cuts and blood-roads of death were on him.

Then Finnachta Fiaclach, to wit, the chief-henchman of the king of the world, seized the diadem of the king, and ran with it to where Conmael, the son of the king of the world, was, and he put the diadem of his father on his head. 'May this be to thee luck of battle and many triumphs, O son,' said Finnachta. And the weapons of the king of the world were given to him, and he went through the midst of the battle to seek Finn. And one hundred and fifty warriors of the fiann fell by him from that onslaught. Then Goll Garb (the Fierce), the son of the king of Scotland, saw him and

rac fíchdha fergach fortamhail dluthmar dana dofreastail iachtac urrlam osnamhach cneadhach crannruadh croidheamhail an comrac sin. Ráfnic imoro beim o mac rígh Alban don mac sin rígh an domhain fo sceimeal a sceith ana taebh cle, co
 910 n-dearrna da chuit cudruma dhe.

Do connaire Finnachta Fiaclach sin 7 ruc síghí arís ar in minn rígh 7 beiris leis he co hairm a raibe Ogarmach ingen rígh na Greigi. ‘Gabh an minn rígh umad,’ ar sé ‘a Ógarmach, uair ata a n-dan don doman bean da ghabhail 7 ní huaisli bean da n-ghebha he ‘na thu-sa’ 7 tucadh a gairm rígh gos aird. ‘Ca fear
 915 de dam-sa sin?’ ar Ogarmach ‘7 nach maireann d’ fíanaibh Eirenn ní ara n-didheolainn-sí rígh an domain [fo. 10 a. 2.] do marbad.’ 7 tainic d’ iarmoracht Finn fon cath 7 do connaire Ferghus Finnbel hí 7 tainic co hairm a raibhí Finn. ‘A rífe-nídh,’ ar sé ‘cuimnigh an cathugud maith dorinnis re rígh an domain co trasta 7 cuimnigh h’ aithusa mora mince riam coruici so 7 is mor an t-eigean ata anois
 920 cugad .i. Ogarmach ingen rígh na Greigi.’

Tainic imoro an bhanghaisceadhach chuca faí sin. ‘A Finn,’ ar sí ‘is olc an t-íe dhamh thu annsna ríghaibh 7 annsna tígernnaibh do thuit leat 7 led muintir 7 gídhedh’ ar sí ‘ní fíuil agad-sa íe ann is mor ‘na thu fein 7 a maireann dod chlannmaicne.’ ‘Ní ba fíir sin ceana,’ ar Finn ‘7 cuirfead do cheann-sa ‘sa chosair

attacked him, and they fought a combat, furious, angry, powerful, close, bold, insupportable, yelling, ready, groanful, sighing, shaft-red, courageous was that combat. Then a blow from the son of the king of Scotland hit that son of the king of the world under the shelter of his shield in his left side, so that it made two equal portions of him.

Finnachta Fiaclach saw that, and again made a rush at the royal diadem, and took it with him to where Ogarmach, the daughter of the king of Greece, was. ‘Put on the royal diadem,’ said he, ‘O Ogarmach, as it is the destiny of the world to be got by a woman, and no nobler woman could get it than thou.’ And the king’s cry was raised for her on high. ‘How am I the better for it?’ said Ogarmach, ‘as there remain not of the fianns of Erin any on which I might avenge the death of the king of the world.’ And she went to seek Finn in the battle, and Fergus Finnbel saw her and went where Finn was. ‘O king of the fiann,’ said he, ‘remember the good fighting thou didst against the king of the world just now, and remember thy great and many victories before till this, and great is the need that is coming to thee now, to wit, Ogarmach the daughter of the king of Greece.’

At that the warrior woman came towards him. ‘O Finn,’ said she, ‘thou art a bad compensation to me for the kings and lords that have fallen by thee and by thy people, and though that is so,’ said she, ‘thou hast no better compensation for it than thine own self and what remains of thy sons.’ ‘That is not true,’ said Finn, ‘and I will lay

cró a cumaidh chaich.' 7 ro innsaig an dias sin a cheili amail da leomun loinn-⁹²⁵
 meara no amail do eireochaidis do muchad a cheili craebhthonna cladhanfaidh
 cuipgheala Clidhna 7 tonn thaibhleabar toirismeach Thuaighi 7 tonn romur reacht-
 aigeantach Rugraidhi. Ba samalta sin risin cirrbhadh 7 risan chomhthuargain thuc an
 dis sin ar a cheili 7 dob' e imthusa an comraic, ger fhada baethcomhrac na ban-
 gaisgeadhidhe, doriacht beim o Finn di, gur theasc an minn righ, gurb e brollach na ⁹³⁰
 luiridhe do ghabh risan cloidheam. 7 tuc an dara beim, gur scar an ceann 7 an
 cholann re cheili. 7 do thuit fein isin choisair cro 7 ba marb he asa aithli acht ge
 dho eirig aris.

Do thuitedar imoro sluaigh an domhain 7 fiana Eirenn leath ar leath ann sin
 7 ni raibh 'na seasam do na cathaibh ceachtarrdha acht mac Crimhthainn na ⁹³⁵
 cuan .i. dalta d' Finn 7 taiseach teaghlaig righ an domhain .i. Finnachta Fiaclach.
 7 tainic Finnachta Fiaclach son ár 7 do bhi ag togbhail chuirp righ an domhain leis
 ana luing 7 adubert: 'A fiana Eirenn,' ar se 'gidh olc do sluagaib an domain moir
 an cath sa, budh measa dhibh-si he, uair geabhad-sa an domain mor thoir 7 a bos,
 ó do thuiteabair-si leath ar leath.' Do chuala imoro Finn sin 7 se 'na luighi 'sa ⁹⁴⁰
 chosair cro 7 maithi chlainde Baiscne ana timchell 7 adubert: 'Is truagh lium
 nach bas fuarus suil do cluinfinn an t-allmurach ac rád na m-briathar so 7 he ac

thine head in its bed of blood like every one's else.' And those two encountered each
 other like two angry lions, or as if there had arisen to smother each other the bank-
 overflowing white-foaming curled waves of Clidna, and the long-sided steady wave
 of Tuaege, and the great right-courageous wave of Rugraide. Such like was the cutting
 and the striking which those two inflicted on each other, and that was the progress of
 the combat, though the foolish fighting of the warrior-woman was long, a blow from
 Finn reached her, and cut through the royal diadem, so that the breast of the hauberk
 withstood the sword. And he gave a second blow and separated her head and the body
 from each other. And he fell himself in his bed of blood, and was dead thereafter, but
 that he rose again.

Now, the hosts of the world and the fianns of Erin had fallen side by side there, and
 none were standing of both armies but the son of Crimthann of the Harbours, to wit, a
 foster-son of Finn's, and the chief-henchman of the king of the world, to wit, Finnachta
 Fiaclach. And Finnachta Fiaclach went among the slaughter and lifted up the body of
 the king of the world with him to his ship, and said: 'Ye fianns of Erin,' said he,
 'though this battle was bad for the hosts of the great world, it was worse for you; for I
 shall take possession of the great world in the east and . . . whereas ye have fallen side
 by side.' Now, Finn heard this, as he lay in his bed of blood, and the nobles of the
 Clann Baiscne round about him, and he said: 'I am sad that I did not find death, ere

927. *reachtaigeanthack* MS.

929. *beathcomhrac* MS.

934. *sluigh* MS.

935. *raibhe* MS. with punctum de'ens under e.

936. *chuan* MS.

941. *chlaidhe* MS.

- rochtain beo 'sa doman [fo. 10 b. 1.] mor aris d' innisin sceil. 7 ni fearr de lium
 gnimh na echt na aitheas da n-derrna me fein 'na enduine d' fanaibh Eirenn 7 fer
 945 innisti sceil do dhul beo as do na hallmurachaib 7 an fuil enduine beo a comgar
 dhamh?' ar se. 'Ataim-si' ar Ferghus Finnbel. 'Cia reim na ruathar fuil ar an
 cath anois?' ar Finn. 'Truagh sin, a Finn,' ar Ferghus 'is briathar dam-sa, o dho
 chumaiscedar na catha 'sa maidm aniubh ar a cheili, nach ruc allmurach na Eiren-
 nach ceim ar cul re 'roili no gur thuiteadar uile bonn re bonn. 7 is cubhais dhamh,'
 950 ar Ferghus 'nach leir re feadh raghaire grainne gainim na feoir ar an tracht sa this
 le corpaibh curadh 7 cathmhiled ana faenluighi ann. 7 is briathar eili dhamh,' ar se
 'nach fuil neach do na cathaib nach fuil isin chosair cro sin, acht madh taiseach
 teaghlaig righ an domain 7 do dhalta-sa fein .i. Cael mac Crimthainn na cuan.'
 'Eiridh-si da fis, a Ferghus' ar Finn.
 955 Teid Ferghus co hairm a raibhi Cael 7 do bhi 'ga iarfaige dhe cinnas do bhi se.
 'Truagh sin, a Fergus' ar Cael. 'Is briathar dhamh, da m-beanta mo luireach 7
 mo chathbarr dim 7 m'eideadh uili, co nach fuil duil dom dhuil' nach tuitfeadh o
 cheili 7 is cubhais dam gura doilghi lium an laech ud adcim ag dul beo do na hall-
 murachaib 'na me fein do beith mar ataim. 7 fagaim mo beannacht agad-sa, a
 960 Ferghus,' ar Cael '7 togaibh leat ar do mhuin mhe docum na fairrgi co n-denainn

I heard the foreigner saying these words, while going back into the great world alive to tell tidings. And nothing avails any deed or feat or victory that I myself or any of the fianns of Erin have accomplished, since a man to tell tidings escapes alive of the foreigners. And is there any man alive near me?' 'I am,' said Fergus Finnbel. 'What is the state or slaughter of the battle now?' said Finn. 'Woeful is that, O Finn,' said Fergus, 'I pledge my word that since the armies have mixed in the rout to-day with each other, no foreigner or man of Erin has taken a step backward before the other, until they have all fallen sole against sole. And I pledge my faith,' said Fergus, 'not visible for the length of sight are the grains of sand or grass on this strand below, owing to the bodies of the heroes and of the battle-soldiers lying low there. And again I pledge my word,' said he, 'there is nobody of the armies that is not on that bloody bed except the chief-benchman of the king of the world and thine own foster-son, to wit, Cael the son of Crimthann of the Ports.' 'Rise to seek him, O Fergus,' said Finn.

Fergus went where Cael was, and asked him how he was. 'Sad is that, O Fergus,' said Cael. 'I pledge my word, that if my hauberk and my helmet were taken off me and all my armour, there would not be a particle of me that would not fall from the other, and I swear, that I am more grieved that yon warrior whom I see should escape alive of the foreigners, than that I myself am as I am. And I leave my blessing with thee, O Fergus,' said Cael, 'and take me on thy back towards the sea, that I may swim after the foreigner,

snamh a n-deagaidh an allmuraig 7 ni bia a fír aigi-sean nach neach da muintir fen me 7 tainic snaithi mo saegal cheana 7 do budh maith lium da tuiteth an t-allmurach lium suil do scarfadh m' anam rem corp.'

Togbhais Fearghus leis dochum na fairrgi he 7 ligis ar snam a n-deagaid an allmuraig he. Anais an t-allmurach ris ar rochtain na luingi do, uair do sail 965 gumadh da muintir fen he. Eirghis Cael imoro ar gabal snam laimh risan luing. Sinis an t-allmurach a lam chuigi. Gabhais Cael ar chaelcruibh hi 7 dunais na doide daingeangreamacha doscailti uime 7 tuc tarruing ferrdha fírchalma air, co ruc tar bord amach he. Ro dhunadar na laechlamha leadurthacha tar [fo. 10b. 2.] corpaibh a cheili 7 rangadar ar aengrian 7 grinneall an ghlanmhara 7 ni facus 970 ceachtar dibh o sin aleith.

Is ann sin tangadar mna 7 bannala 7 aes ciuil 7 oirfididh 7 ealathan na fían Eirenn d' iarmoracht 7 d' adhlacadh righ 7 ro[f]latha na feine 7 dobreith gach ain budh inleighis dibh co bait a leighis 7 tainic Geilgheis ingen mic Lugach i. bhean Chail mic Crimthainn na cuan 7 do clos fo oirear na criche uili na faidhedha 975 fainne 7 na foscadha fítruagha dolig gos aird ac iaridh a caimhcheili a measc an air. 7 mar do bhi ann do connairc si an choir lena 7 a dha hén 7 an fiadhach fochealgach risa n-abarthar an sinnach ar tí a hen 7 an uair do fobradh sisi én dib

and he will not know the truth, that I am not one of his own people, and . . . has reached my life even thus, and I would rejoice if the foreigner fell by me before my soul should depart from my body.'

Fergus lifted him up and took him with him to the sea, and set him swimming after the foreigner. The foreigner waited for him that he might reach the ship, for he thought that he was of his own people. Then Cael raised himself as he swam alongside the ship. The foreigner stretched out his hand towards him. Cael grasped it at the slender wrist, and clasped the firm-clenching inseparable fingers round it, and gave a manly truly-valiant pull at him, so that he drew him out overboard. Then they locked their elegant heroes' hands across one another's bodies and went together to the sand and gravel of the pure sea, and neither of them was ever seen from that time forth.

Then came the ladies and gentlewomen, and the minstrels and gleemen and skilled men of the fianns of Erin to search for and to bury the kings and princes of the fiann, and every one of them that was curable was carried where he might be healed. And Gelges, the daughter of Mac Lugach, to wit, the wife of Cael, the son of Crimthann of the Ports, came, and the weak . . . and the truly-woeful sobs that she uttered aloud in seeking her fair mate among the slaughter, were heard over the border of all the land. And as she was there, she saw the crane of the meadow and her two birds, and the wily beast that is called the fox, a-watching of her birds, and when she covered one

- do teasargain, dobeiridh-san sithi ar an en eili, gur eigeán don chuir ra sineadh
 980 eaturra ar aén 7 gur usu le bas d' fágail 7 d' fulung ocon fiadh allaid 'naid na heoin
 do marbad do. 7 tug Geilgheis sin da huidh co mor 7 adubert : 'Nir ingnadh dam-
 sa' ar si 'gradh dom chaemleannan, ó ata an t-en becc isin airc ud uma heinaibh.'
 Ro chuala imoro damh allaid ar Druim Ruighleann os cinn an chuain 7 do bhi
 ac caineadh na heillti co dearmhair on chonc co 'cheili. Uair do badar *naí bliadna*
 985 a farradh a cheili 7 do luighdis a fidh do bhi re cois an chuain .i. Fidh Leis 7 do
 marbad le Finn an eilid sin 7 do bhi an dam sin *naí* trath deg gan fer gan uisce
 do blasacht ac caineadh na heillti sin. 'Ni guth dam-sa' ar Geilgheis 'bas
 d' fágail do cumaidh Chail, ó ata an damh ac timdibhi a saegail do chumhaidh
 na heillti.'
- 990 Tarrla Ferghus Finnbel di a measc an air. 'Scela Cail agad dam, a Féarghus?'
 ar si. 'Ataid imoro,' ar Fearghus 'uair do baidh se a cheile 7 taiscach teaghlaidh
 righ an domhain .i. Finnachta Fiaclach.' 'Beac an t-inainadh dam-sa' ar si 'Cael
 7 clanna Baiscne do chaineadh, uair is trenchainid na heoin 7 na tonna iad.'
 7 dorinne an laidh ann sin :

995

'Geisigh cuan
 ardbhuinne Ruadh-Rinn Da Bharc :

of the birds to save him, he made a rush at the other bird, so that the crane had to stretch itself out between them both, and so that she would rather have found and suffered death by the wild beast, than that her birds should be killed by him. And Gelges mused on this greatly, and said : 'I wonder not,' said she, 'that I so love my fair leman, since the little bird is in that distress about his birds.' Then she heard a stag on Druim Ruiglenn above the harbour, and it was bewailing the hind vehemently from one pass to the other. For they had been nine years together and had dwelt in the wood, that was at the foot of the harbour, to wit, Fid Leis, and the hind had been killed by Finn, and the stag was nineteen days without tasting grass, or water, mourning the hind. 'It is no shame for me,' said Gelges, 'to find death from grief for Cael, as the stag is shortening his life for grief of the hind.'

Fergus met her in the midst of the slaughter. 'Hast thou tidings of Cael for me, O Fergus?' said she. 'I have,' said Fergus, 'for he and the chief-henchman of the king of the world, to wit, Finnachta Fiaclach, have drowned each other.' 'Small is the want for me,' said she, 'to bewail Cael and the Clanna Baiscne, for the birds and the waves bewail them strongly.' And then she made the song :

'The high-waved harbour
 Of Ruadh-Rinn Da Barc sounds :

bathadh laich Lacha Da Chonn
is edh chaineas tonn re tracht.

Luinnceadh corr
a seaisceann Droma Da Tren, 1000
sisi 'ga buaidreadh do bhi:
sinnach dhali ar ti a hen.

Truagh an teis
doni damh an Droma Leis:
marb eilid Droma Sileann, 1005
geisidh dam dileann da heis.

[fo. 11 a. 1.] Truagh an faidh
doni an smolach a n-Druim Chain,
7 ni neamhtruaighi an scal
donf an lon a Leitir Laigh. 1010

Is saeth lium
bas an laich ro luidheadh lium:
mac na mhna o Thoiri Da Dos,
beith anos is tros fa chinn.

The drowning of the hero of Loch Da Chonn,
That is what the wave wails against the shore.

. . . . the crane
In the bog of Druim Da Tren,
She was in great anxiety:
A fox . . . was lying in wait for her birds.

Woeful the tune
Which the stag of Druim Leis makes:
Dead is the hind of Druim Silenn,
The stag . . . moans after her.

Woeful the song
Which the thrush makes in Druim Chain,
And not less sad the cry
Which the blackbird makes in Leitir Laig.

Sad for me is
The death of the hero that used to lie with me,
The son of the wife from Toire Da Dos
To be . . . round his head.

1015 Truagh an ghair
 doní tonn thragha re traigh,
 os adbath fer segha saer :
 saeth lium Cael do dhul 'na dhail.

1020 Truagh an tres
 doní an tonn 'sa traigh is theas :
 misi ro tharrnig mo re,
 misdi de mo ghne refeas.

1025 Ceatha troma
 doníd tonna thulcha leis :
 misi nochán fuil mo maín
 o ro maidh an sceil ro geis. g.

1030 [Marbh an gheis,
 dubhach a heóín da heis :
 mor doni domenma dhamh
 an dogra ro ghabh an gheis. g.

Woeful the tune
 Which the wave of the strand makes against the strand.
 Since the stately noble man has died.
 Sad for me that Cael did go to meet him.

Sad the strain
 Which the wave makes on the strand
 As for me, my time is at an end,
 Worse is my shape

Heavy the showers
 Which the waves make for him:
 As for me, there is no joy for me
 Since the . . . broke.'

[Dead is the swan,
 Sorrowful are his birds after him;
 Great sorrow gives to me
 The grief which has seized the swan.

Ro baidheadh Cael mac Crimthainn,
 nochan fuil mo mhain da eis.
 Is mor triath do thuit le a laimh,
 a sciath lóghaidh ro gheis. *Geisidh.*]

Is ann sin do scar a hanam re corp do Gheilgheis do chumaidh Chail mic 103
 Crimthainn. 7 ro claidheadh a feart os cinn Finntragha 7 do togbadh lia os a luidhe
 7 ro feradh a cluithi caintheach ann sin.

Conadh he Cath Finntragha conigi sin gan imarcaidh gan easbaidh. Finit.

Cael, the son of Crimthann, is drowned,
 There is no treasure for me after him.
 Many the lords that fell by his hand,
 His shield has sounded.]

Then Gelges' soul departed from her body for grief (at the loss) of Cael, the son
 of Crimthann. And her grave was dug above Ventry, and a stone was raised over her
 tomb, and her funeral game was celebrated there.

So this is the Battle of Ventry to here, without addition, without omission. Finit.

VARIANTS FROM EGERTON 149.

1 Caith Fionn Tragma an so 3 Riogh uasal onoireach do ro ghaibh
 flathus agus fórlámhus fóir an domhain mhoir go huile acht Esre fathghlas
 oileanach amhain, darbh chomhainim Daire 4 7 do thionoil sé árdrighthe
 gacha muighe chúm a dhúna 7 a dheghbhaile féin. 6 Margréag rígh Gréag
 7 rígh bh-fear Gailián 8 na Spáine 1b. Ioruaith mac Draguin
 9 Dragáin 7 Uiriail rígh thíre an oir 13 Duibhceartach mac Duinn rígh na
 Gaoluige 7 Caisioll Gruamach rígh Lochlann 27 air ionnarbadh a hEirinn
 le Fionn 1b. do bhéaradh mé eolus duit-si ar thráig ghealghainimhidhe a
 bh-fédfuid do sluadh aonach 7 oireachtus do chomórach ann an tan nach biadh
 cathughudh ortha. 29 Is an sin do cuireadh amach a m-bárchacha broinn-10
 fársinge beiledhthana agus a ccurachanuibh daingne doibhrise 7 do cuireadar
 iomrámh testh tréan tapaidh tárthach ar a cculústighthe *murta* cránuibhríghne
 cruadhraha, ionnus gurab cosmhuil re háol ar árdchlocha no re ceatha gealchloch
 ar ghormsrotha na sreabha cnísgheala tar eis na loingios ón luaithiomrámh sin,
 go rugadur sighe sitheamhail sárluaimneach 7 sruithleim sanntach sianbhórb15
 isan sálmhuir go soindíreach gur súil ar gach loing luaithimtheachta séolda
 mórmhulach iomallchrúchaidhe róríogha na ramha ghaoithe do rochtain chúm
 bruachuibh na g-cúan g-csuntrághthacha ag dluithimtheacht tar na mórthon-
 naibh mallgruagacha na mórgur, go nach cualadar aonni acht nuail áilta mur-
 mbaoiteac na murdhúbhcach 7 gotha iomdha 7 eagconnla na mara glastonnacha.20
 Ciodh tra acht tarla re freasdal 7 re friothalamh na gur fíochmhuire fíordhoibhne
 sin, nach raibh aco lóng gan leónadh ná athbha gan fíogla ná túsdaís gan
 tuarguint ná beirling gan brise ná folann gan fásga ná taruinge gan truailíoghudh
 ná standard gan stuaidhleim 7 níor bhionnad mincómhrádh na treabha taoibh-
 f...a sin re droichghreídiomh na ccos fóir na haistíghibh 7 le frángbhualadh25
 na slat ag á siorbhuariabh 7 le caoinbheismionnaibh na ccrann ag á ccoimhbhrise.
 30 6 síth Locha Lein 30 7 da bhrígh sin ní raibh cuan gabhála na
 gabhail a n-hEirinn nach raibh fear fáirthe 6 Fionn mac Cumhail ar an uar
 sin 7 ag so anmona na ccuanta 7 lucht a ccoiméadeadha .i. Duabhan mac
 Daríne a cCairuig na cCurach rea raidhtear Binn Eaduir 7 Collach mac Coillte30

a n-Inibhir Lifeach rea raidhtear Aith Chliath agus Colla Cas a n-Inibhir Breágh
 rea raidhtear Beárna Gaoithe 7 Fiadh mac Maírne a n-Inibhir Da Glas rea
 raidhtear Chill Mheanntaín 7 Caoillte mac Ronaín ag an Inibhir Bheag rea raidh-
 tear an Inibhir Mhor 7 Donn mac Caoil Crodha ag Caislín réa raidhtear an
 35 Ghlasáirge 7 Dáre ó Neamhuin ag Loch Faolcon rea raidhtear Loch Garmon
 7 Faolán mac Aodha Bhig a n-Glaise an Bhantracht ré raidhtear Cluain na
 m-Ban 7 Caoinnce Corchaidhearg mac Finn ag Comuir na tTrí n-UISGE mar
 attéid Siuir 7 Feair 7 Bearbha a muir 7 Faolan mac Finn ag Ros Bruic re raidhtear
 Dun Gabhaín 7 Roighne Roisgleathán mac Finn ag Tacmaín réa raidhtear Roinne
 40 Crú 7 Aodha Beg mac Finn mic Glofr a bh-Fán an Tiobruide re raidhtear Ceann
 t-Saile 7 Fionn mac Dubhaín mic Murchadh ar an Uisge g-Caol re raidhtear Tig
 Mholaise 7 Fionn mac Seasgoinn a n-Garga na tTréd rea raidhtear cCárda ó
 cCarbre 7 Lurga Liathbhan 'sa Cluthar rea raidhtir Cuan Dorn 7 Caol Crodha mac
 Criomhthuin a cCuan na hInnsi re raidhtear Cuan an Tighe Mhoir 7 Cuiríoll ó
 45 Conbhfoinn ag Innis Creagáin re raidhtear Dún Baoi 7 Garg mac Maoinne aig
 Glascauig rea raidhtear Sgeflig Mhichil 7 Finneirig mac Druicht mic Neamhuin ag
 coiméad na trí n-Inibhir Mong agus Leamhuin Beithe a tTonn Toíme 7 Caoinnce
 Gélmhearach ó Cluthar go Tráighlí 7 Mearus Ráithne, Síodha ó Neamhuin ar an
 Uisge Geal re raidhtear Casán Ciaruighe 7 Fáil Féadha Béag ó Neamhuin a
 50 n-Inbhir na m-Barc re raidhtear Innis Catha 7 Aodha Dearg ó Duibhne ó Leim
 Chongcullaín go Croímlinn 7 Dubh mac Deirg aig coiméad Dromann Trágha
 Bhaille re raidhtear Dún Guare 7 Gadal Garbhliath ó Baoisgne ag Dún na
 tTrí cCaith 7 Glas mac Gadh a n-Inbhir na bh-Fleadh re raidhtear Muicinis 7
 Caoillte Cosgurach aig Tiobruid Fála Beíne re raidhtear Tír Iarthach agus
 55 Dúthreabhach, Dián ó Baoisgne ag Fuaran na Fefne re raidhtear an Ghaillibh 7
 Dubhdhoilig ag an Inibhir Mhór re raidhtear Portlárge 7 na trí Garbh ag Aís Dá
 Bhun Búoghlaicha agus Fear Luirg mac Oisín a n-Inis Ríoghna re raidhtear Inis
 Bó Finne 7 Oisín mac Oisín asean a n-Deirgiort re raidhtear na hOileain Bheaga 7
 Glas mac Oisín ag Seánchoill na bh-Fiann re raidhtear Cliarach 7 Bran ó Neamhuin
 60 ag Ros Broinn Duibh agus Brán Begh ó Buachain ag Inibhir uí Fógurtaice re
 raidhtear an Mádh Méaghrach 7 Coinsgleo mac Leán Clí aig Trágha na Mná
 Marbhaidh é réa raidhtear Trágha Eochuille 7 Donn Monáig .i. ríghseíne fiannaibh
 Albán ag Srathán an Tobuir Ghil re raidhtear Slígeach 7 Landara na hUrbóite
 ag Druim Cliabh na hEiríonn (?) 7 as é do bhí ag coiméad Cuán Fionntragha
 65 an tan sin .i. Connerfthir mac Broin mic Feabhail ó Theamhar Luachra Deagha 7
 as é áit 'na raibh sé an tán sin ar mhullach Cruaiche Mhártain 'na thrómchodhladh
 92 ro éirigh Conn as a codhladh iar soín 7 do chídheas an cuan tuilte do loingios
 7 adubert : Is gníomh do torcradh tríom 7 is marg máthar do rug mé dá heís

101 7 leigios cum catha é féin d'ionnsaighe a námhad 7 ní fada dochuaidh
 105 atá éolus agad nách cóir dhuit do lámha do dhearga oruinne 7 sinn 'nár 70
 mnáibh 106 triúr .i. do Dhearg mac an Dolar ó Bharra tíre anóir sinn
 (ar siad) 7 tugamuir trómghrádh éagsamail duit-si agus ní lúghaide orn a cheile
 sin 111 oír dealbhochámh *sluagh* draoigheachta le híomad do ghasanuibh
 siobhlaca fánuis agus do bholgaibh beóil 7 do bhár beithe, ionnus na muirfighear
 sluaidh ar bith léo 7 bainfid a neart 7 a radharc díobh 7 a n-arm asá lámhuibh 75
 117 oír biaidh tobar íce 7 slainte fád chómhhar aguinne gach tráith nóna, más
 creachtach tú 148 ceathar ar fithchid do chloinn mhac ag Fionn 7 dá
 marbhtádh iad uile, nár bhaoghal duit é acht go teassadh tair ais duit 285 Mise
 sin, air Abhartach mac Iollathaig, 7 tángadar a ccoine a cheile go dísghir dísan
 dreachdhoilgeanta. Iar soin tarla Lir 7 rígh bh-fear g-Coinncheann dá cheile. 80
 Gidh eadh is gearr do bháthus ag *claidhimh* Lir ann. Mar do chonarc Bodha Dearg
 sin: Is trúadh líom (ar sé) an t-ésgion a bh-fuil Lir 7 éirghioch dream éigin aguibh
 dá chabhar uafn. Téid Ilbhreic mac Mananaín do chabhar Lir 7 tug sé urchur
 sanntach sleighe ar rígh bh-fear cCoinncheann 7 freagrú an rígh cumaoín a ghona
 do sin 7 níorbh fusaide do Lir é. Do chualaidh Bódha Dearg sin 7 adubert: Cía do 85
 gheabhainn do chábhar Lir? Mise sin, ar Sióghmall úa Mídhrigh, 7 gabhus a
 dhubhcealltar catha uime, 7 do tháinig ar ghualuinn Lir 7 tug sé gona don rígh 7
 fá hiad sin na gona doíghne doileíghis 7 ní dheachuig aonghoin díobh sin a n-aisge
 ón rígh, agus níor lámh Lir a cheann do thógbhafl óna sgeith súas, ionnus gur
 bhain ósna adhbhal mór ós árd as. Is ródhúr líom an t-ésgion úd a bh-fuil Lir (ar 90
 Bódha Dearg) 7 eirghioch dream éigin aguibh dá chabhar. Is an sin dochuaidh
 chuig mhic Fionnaistircan (?), 7 tug síad goín ó gach fear díobh air an rígh 7 goineas
 an rígh gach aon aco sin. Cíódh trá acht tángadur trí naonmuir do Thúathaib De
 Danand chuige, 7 ró ghoin siad uile an rígh 7 ní dhéacadh aonghoin díobh sin
 uile gan goin díoghailt ón rígh 7 do bhain osna eagcómhlaín as Lir társibh uile. 95
 Is ann sin do thuit rígh bh-fear g-Caitceann le hAbhartach 7 do cuala sé osna Lir
 7 táinig 'na thóirimh tréasbhrách dá ionnsaighe 7 do rug léim sárghuin éadrom
 ré cois na craoisíge go ttárla idir Lir 7 an rígh é. -Fan ag féachuint an chómlainn,
 a Lir, ar Abhartach 7 leig idir mise 7 an t-allmhurach é. Iar soin cuireas
 Abhartach a claidheamh 'na lámh chlí agus an t-sleigh 'na lúithríge do bhí ar an 100
 allmhurach 7 tógbhus an rígh a sgiaith suas 7 buaileas Abhartach do claidheamh
 lena láimh chlí é, gur theig a dhá chois óna ghlúinibh síos de agus leigios a sgiaith
 síos ann san 7 buailios Abhartach a ccómhurta an chinn é, gur sgar lena cholliunn é.
 Iair ttuitim an dá rígh sin le hAbhartach do ghabhadar na Coinnceancaic 7 na
 Caitcheannaic ag imtheacht chúm siobhafl go seachránac úadhtha ar ttuitim a 105
 ttriath 7 a ttíghernaol. Gidh eadh do leanadur Túatha Dé Danand annsa ruaig

- iad 7 n'or léigeadur fear inste sgéil as díobh gan brón bhais d'ímirt ortha 7 cé gur
 bhiad Túatha Dé Danand an lucht fá treise boi heasbaidhthach adhbhal iad ón ló
 sin. Ann san do rugadur a lucht othruis dá léighios go Teamhar Luachra.
 110 Iomusa Fionn agus fiannaibh hEirionn do bhadar a snámh an la sin aig an
 Soininn 7 do chonarcadur Táisdiolach trefnfear chughtha 7 do bhí gnaithbhéas ag
 Fionn an tan do chuireadh sé dé ar bith ag iaraidh sgeala is é fein dá do thigeadh dá
 agalamh ar ttúis, oir d'ámadh droichsgeala do bhiaidh aige, go ttiobhradh for cuma
 mháith ar 7 d'ámadh deaghsgeala do bhiaidh aige, go ní féarr de a m-blas é fein dá
 115 n-innsint 7 tainig a ccoine Thaisdiollach 7 do innis Taisdiollach do mar thainig na
 hallmuraicc go cuan Fionntrágha. D'feill Fionn mar a rá bhadar maithibh na feinne
 agus do labhair sé leo : A fiannaibh hEirionn, (ar sé) as neamhmrígh díbh gach olc
 7 gach uathbhás dá tainig ríamh a n-Efrinn d'féachuinn na tromdhafmhe tainig inte
 anois 7 is mór an bhroid 7 an daoirse atá aguibh ar mhaithibh hEireann 7 is ádhbhal
 120 bhúr ttábharthus 7 is cian bhúr saoirse ó uaislibh Éirionn 7 ní córa dhíbh sin
 d' fáil úatha 'ná a g-cosnamh díbh fein anois 7 do ghealladur nach béarfaidís
 aoncheim air a ccul óna g-cosnamh 7 do ghluaiscadur ríompa arna mháreach 'na
 n-drongaibh díana dásachtach 7 ionna sgiomalltoibh róaille tar sruith na mágha
 risa ráidhtear Bróg na Ríghthe aniu 7 assin go críochaibh Cíarúidhe Luachra 7 tar
 125 thrágha leabhuir Bhánlíd 7 an lámh chlí le Cathar na Claonráigte risa raidhtear
 cathar Chonraoi 7 do Šliabh mongruadh Mis 7 assin go hIobhlabhraíne re
 raidhtear Mis aniu, agus dorinneadur botha 7 béalsgátha 7 ní dheachadur an
 oíche sin ní bhus sfadh 7 do sfadúigheadur tinnte 7 teannala annsan áit sin. Ann
 sin d'iaradur maithibh na feinne ar Fionn mac Cumhail a ordóg do chuir fána dhéad
 130 ag foillsiúghudh na firinne. 7 ba dheachar le Fionn sin do dhéanamh. Gidh eadh
 do chuir an ordóg ionna bhéal 7 cognus go cnamh í 7 assin go smior 7 assin go
 smúsach 7 do foillsígheadh eólus do 7 adubert : Tíocfa afmsir ann (ar sé) ionna
 m-bia tollceannaig annsan áit seo a bh-fuilimid anocht ag fóghnamh don tighear-
 na uilecomhachtach dontí chúgham neamh 7 talamh, grián 7 eásga, an t-aedhear
 135 gona mhórgánaibh 7 biadh árus clog 7 ceallamh an áit seo go deireadh an domhain,
 7 biadh an caith seo Fionntrágha lá 7 bliadain dá chúir 7 caith nuadh dá chur gach
 aónlá go déireadh na bliadhna ann 7 tuitfidh mórán ar gach taobh 7 ní bh-fuareas
 fios cia aguinn aga m-bíadh buadh cosguir, óir do thearnóig fuil mo mheair 7 ram
 7 an smior. Is ann sin adubert Osgur le Lúghaidh 7 le Caoilte mac Ronain :
 140 Tigidh líom, a óga, (ar sé) go n-deacuinn d'fios na n-déaghlaoch ata ag forare na
 g-cuan agus go m-bíadh uain aguinn air lámha do dearga a bh-fuil na n-allmurach sul
 do thiocfadh fiannaibh Éirionn chughainn a máreach. Do ghluaiscadur réompa
 go carann na fórare. Is ann sin tainig mian codhlata ar Osgur agus adbert :
 Fanuig agam, a óga, (ar sé) go n-déana mé suan beag codhlata ann so, oir biadh

fearra bheinn chum catha 'san ló amareach é 7 do luig ar an ccarnn 7 mac 145
 Lúghach dá leith deis 7 Caoilte dá leith clí. Is í sin uain agus amsir adubert rígh
 an domain re na thaoiseacha teacht a tír 7 creacha do thabairt chuige 7 tángadur
 a tír agus do thógbhadar gar mhór ós árd, 7 do thógbhadur lucht na long cómh-
 gár an aonfacht ríu. Is cuis damh-sa, ar Cáoilte, gur chuardaig mé an domhan
 uile 7 ní cuala me an oiread sin do ghuithibh daoine ar aonbhall riamh. Is ann 150
 sin do sginn Osgur frisan n-gar sin treasfí *naoi* n-iomare ón ccarnn amach, 7 ró
 eíghrig 'na seasamh 7 cliath lorg bhriste catha ionna lámh chlí 7 claidheamh 'na
 lámh dheis 7 téid 'na ruathar easaonta fó sluagh rígh an domhain, 7 tug dá bheism
 a n-ághaidh a cheile lena luirg agus lena claidheam 7 adeirtheas nach t-amh
 riamh roimhe sin ná 'na dhiafó aon dá bhuille is mo lear thuft do dhaoine ná an dá 155
 threanbhuille sin tug an t-Osgur tréanmhór fá sluadhaibh rígh an domhain, oír do
 bhí *naoi* naonmhúir 'na ccósar chró uaidh. Mur do chualaidh Conncriithir 7 Glas
 mac Dreamain fuaim na m-buillíge, tugadur aithne gurab é Osgur do bhí a measg
 na n-allmurach 7 tangadur da ionnsaíge 7 do chuir an t-Osgur an ceathrar sin an
 cheithre hastibh timpceall an chatha, ionnus na sgaoilfidís ó cheile, 7 tainig sé 160
 fein fúghtha 7 'na lár, 7 ró chórbadh cuirp 7 ró leadradh lámha risan ruathar
 sin, gur bha cosmhúil re buinne boirbneartmhar rabhartha a sgéithe tré
 chanáluibh cúmhga corán an ruáthar sin tug Osgur fúghtha. Ciodh trá acht ní
 néach díobh fein dochuadh d'innsinn sgeala, oír do thuitedur usle leó ar an láithir
 sin. Do rug siad as mur sin go maidion arna mháreach 7 bha gharid go bh-feacadar 165
 don réim sin pobull Fínn annsa ráith ós uir an chuain ré raídhítear Ráith na bh-Fiann
 no Raíth Fionnaín anfu. Is ann sin adubert Oisín mac Finn : Athar Fínn, (ar sé)
 an d'áon taobh chuirfidís caith ar allmuracha don chur so ? Ní headh, a mhic, (ar
 Fíonn) óir do mhuirfidís iomad na sluagh sinne, 7 nífeas uasal seoch anuasal
 aguín, acht rachadh mac rígh no taoiseach feinne éigin aguinne gach laoi chum rígh 170
 eigin do ríghthib an domhain comhúasal linn fein 7 cófreochad-sa rinn chaol ar mo
 chaith fein 7 deireadh leathan. Agus ná deargach neach aguibh a lámh acht ar
 thriaith nó ar thíghearna ar ttúis, oír an tan thuitfios an triaith is móide leanfus a
 mhuinntir é. Is ann sin adubert Fíonn : Cia aguibh freagrós caith uam aniu?
 Mise sin, ar Fíonn mac Cubhaín mac Murchadh .i. ríghfeinne fiannaibh Mumain 7 175
 an fiann Mhuímhneach mur líóm. Ní rachar, a mhic, (ar Fíonn) oír ní foslsightheas
 dámh-sa go bh-fuil seán catha ort aniu, 7 ní dheachaidh aonneach uaim-si ríamh a
 g-caith ná nách tabhrain aithne ar a theacht slán. Ná cáin sinn, a ríghfeinne, ar
 mac Cubhaín, oír ar mhaithios an domhain ní locfuin-si ón ccomhrách do ghabhus
 do lámh tré dhrochfáisdine do dheanamh dam, 7 ós ar mo thír feín doríneadur 180
 súd an chéadfógháil, is mé dhióghalfus dod láthar-si í. Is trúadh líom-sa sin, (ar
 Fíonn) oír biadh chómhthuitim duit feín 7 dod cheile cómhraich, gibe do ríghthibh

an domhain da thiocfus ad dháil aniu. Ar soin teíd Glás mac Dreamhuin d'fógradh catha o Fionn mac Cubhaín ar rígh an domhain. Cía freagrú mac Cubhaín
 185 dam? (ar rígh an domhain) Mise chuige, ar Marghréag, rígh Gréag, 7 tainig trí chéad eile do na Gréagachaibh leis. Iar soin táinig Glas mur a raibh Fionn mac Cubhaín 7 do innis sin do. Is an sin d'eighrig Fionn mac Cubhaín agus a dhiás mac .i. Follamhuin 7 Maíne 7 an fiann Mhuimhneac, agus do rugadar réim rathmhur a ccoine na n-Gréagach. Is ann sin d'ionnsaig mac Cubhaín 7 rígh Gréag a cheile
 190 agus doréadur cómhach dana dásachtach dian díthchiollach rena cheile. Iar soin tug rígh Gréag urchur aighbhéil athusach da craoisicc chrannrámhach catha do mhac Cubhaín, go ttarla idir fórdhornn 7 imliocán, gur bhris a dróm séanna sefmhar a dhó, go ná raibh fáth beatha na ghár da eís, 7 ní a n-aisge do léig mac Cubhaín sin leis, oír tug sé tarang árachtach fforlaídir ar an sleigh as féin, 7 tug urchur
 195 órchruinn athusach do rígh Gréag, gur thoillghearr an treán luitbreac tréanmhailleac tríthe 7 na seacht cciarléine fichead sírleabhar do bhí ag díon a chuirp. 7 do thuitedur an días sin re cheile bonn re bonn 7 beál re beál. Is ann sin do fríth claidheamh Finn mic Cubhain ós uir an chuain. Is trúadh lióm Teamhar hEirionn 7 Fionn mac Cubhaín do thuitim, (ar Fionn mac Cumhail) oír ní dheachaidh aon-
 200 neach díombaidheach aiste riamh re ár lín 7 anní ná fuilingeóchar am dhún-sa ná a n-dún Chormuic mic Aírt seachtmhain do fuilingeoch eision é 'ná dhún fein ar feadh bliadhna, 7 goirthear Follamhuin mac Cubhaín chúgham, (ar Fionn) go ttugamís ainim athar ar, ionnus nách biadh Teamhuir Éirionn gan Fionn mac Cabhaín ann. Doréadh mur sin aco 7 do rug siad as go maidion arna mhareach.
 205 Cía theíd chum catha aniu? (ar Fionn) Mise sin, ar Goll Garbh mac rígh Alban agus ingheán Ghoill mic Móirne do bhí dá leasúghudh re cian d'aímsir roimhe sin ag Fionn 7 ar mhar do chlannuibh Moirne. Is beag da b-priomhlaochuibh do mhar ann sin acht Conán Maol mac Móirne 7 ba mhaith lámh an fíir sin madh nach m-beith a mheid d'foilg a dhroichbhriathra agus a gníomh. Is ann sin d'éirig Goll Garbh
 210 7 do ghlac iorra ghrísnímneach catha uime 7 tangadur datha iongantacha don chaithmhídh re hághaidh na huair sin, ionus go bh-fanfadh míonubhall nó mór-aírne ar bhárr gach ruainne da fólt 7 do sloig a súile a n-iarthar a chinn chasfólaice 7 do las a súil dheas, go nar mhó máoldorn míleadh 'ná í, ar faicsint na n-allmurach chuige 7 is iad tainig a n-aghaidh .i. trí rígh ó thurghabhail greíne anoir .i.
 215 Duibhcheartach mac Fíramuisi Muileánn mic Fírluaith 7 Cuileann mac Faobhar-ghlas, 7 trí catha cóirighthe mur aon leó. Is ann sin do chuaidh Goll síghtha, trítha 7 társná ionna ghreága tinníge uathfásach 7 an onneoin ghraíneamhail ghuaisíuathmhur 7 gach neach dár cheádfeách é níor fiad féachuin arís ar le rómhéad a síocha 7 a féirge 7 do ghaibh dá n-éiríoch 7 dá n-atheluma, gurab lía dá
 220 marbh ná dá m-béodhaibh, acht cheana ro tháibhsigheadh doibh a cuirp dá

ccforbadh 7 a muini ghíl dá mfnleadra 7 a lámha ag a luaiththeásga 7 a susle ag á
sfordhalladh, go n-deachaidh a cciall 7 a ccéadfa uatha 7 ro far sfad cárde
le cómhárle air Gholl Gharbh fa nfm a chloidhimh do chosg, 7 ró coisg Goll Garbh,
7 as i comarle dorin siad .i. a ttrí rígh fein do ghabháil 7 a ttabairt do Gholl Ghárbh
fá nimh a chloidhimh do chosg. Do bhadar amhlaidh sin go maidion arna 225
mháreach. Cfa do gheabhain chúm an chatha anu? (ar Fionn) Sinne chuige, ar
Oisín 7 ar Osgur mac Oisín, 7 máithibh chloinne Báoisgne linn, óir is sinn fein is
fearr chuid d'aoibhneas hEirionn 7 is duinn is chóra a cosnamh. Ann sin téid Glas
mac Dreamhuin go rígh an Domhain d'fógra catha ar ó clannuibh Baoisgne. Cfa
freagrus clannaibh Baoisgne? ar rígh an domhain. Mise sin, ar Ballcán rígh Frangc, 230
ofr is cughtha táinig me go hEirinn 7 tuitfid líom don dul so agus Fionn fein fá
dheoig, ofr an tráith do ghearus neach geága an chrainn ní cás an crann fein do
thréasgart. Budh mhór anmhaith an gnfomh sin re cómhádáil, ar rígh an domhain.
Is ann sin táinig Ballcán a ttrí 7 cheithre ruadhchatha rómhóra mar aon ris. Do
bhrúchtadur 'na sluagaibh a ccoine 7 a ccomhdháil a cheile go tinnneasnach, 7 do 235
bhadar ag chómhthuarguint 7 ag tréanbhúaladh a cheile, gur bha clos a néalaibh
nimhe na húrtaighe sin ó na deaghlaochuibh, agus do mhearlas an mhuir 7 do
chriithnig an talmh fá na ccosaibh 7 do chómhghearadur caráigeacha ceanngharbha
na ccaluith mur budh í an díle dheanách do thiofsadh ó smurchimilt an bheatha,
ag innsinn uilc na húare sin. Is ann sin do rug Osgur ruathar fá chaith na n-all- 240
mhúrach, gur bha samhult le garbheas glórghaibhtheach ag sgeith le hucht árdsléibhe
nó le ruáthar bhreacslarach tré mullach rioghbhruíghne, is é sin sgaipe 7 sgannra 7
sgaoile do thug sé ortha &c. 299 Uallach 310 cfa 'san domhun fuair an feinn
anbhfuaín do chuir ar athair 7 é beo 318 nir thuírlíng íb. Gleann Coille a
n-iarthar críche sin le ráidhtear Gleann na n-Gealt aniu 338 ní druidim ó cheile 245
dorin sfad 341 fá leór do luíghtheadh Oisín 7 an fir eile chúm a cheile sin
354 méadaig do mheanmuin 7 t'aigne ionnat fein 365 nó go ttuitfid uile mar
sin 367 d'iar íb. do thógbhadur aonghár sgige 7 fonanntuid faoi
390 ní feachaidh an fiann aonneach riamh lear mhó a n-doicioll roimhe 'ná é
404 hionncatha íb. dameadh badh duit-si, ofr nfor fásadar t'ailt ná t' feithioca 250
na do reanga droma fós 406 do chuir a ttig talmhan é 419 tar Eas Rúadh
Móirne 422 an lámh chlí le Cathar na Claonraidhte 435 7 stuadhus a
lethghlún ghasda ghleígiol ar bheáluibh Finn 443 ó nách aosmhar le cómhrach
príomlaoc sinn. 447 a n-iarthar a chinn ag gríosadh na feinne. Créad é an
t-óglaoch úd do chluinim dá bhúr spallúghudh, a fiannaibh Eirionn? 452 as 255
iongna líom an tásg goile agus gáisge do leathnuig oruibh-si fán domhan mhór
uile agus aonneach ar dhruim talmhan dá rádh nach faigheann 7 nach seidir le
fiannaibh Eirionn cómhlan aonfir do thabhairt dó 7 fad ar aonláthir, ní

- armhlidhim cómhlan céd. Ní habar-si an bhaothcomhrádh sin, (ar Conán) ofr
 265 na sé chéd do thuit leis súd &c. **473** 7 do théilg a iorradh catha 7 cómhlan
 de 7 do ghailbh lefne sreabhuidhe sróill uime fria ghusdal a ghlechnis 7 chotún
 eídightheach orsnáith do charramhoguil solusghlan 7 do mbaothsróil sgáthbhuidhe
 ar uachtar na lefne sin 7 a lín do charbunchaibh taithniomacha dá n-díagh 7 dá
 n-osguilt 'san chotún sin 7 cathbhárr clochómraich fána cheann, ionnus nár
 265 bh-furus sille ar le méid a dheallradh. **489** ní sgur dá cheile dorin síad mur do
 dhéanfadh lucht cómhraic a n-deiridh laoi **502** 7 is beag gur thuit leisan bh-feinn
 gaisgídeach ríamh ar mhó a g-cúmhadh 'na dhiaig ionna é agus asísin céadchabhair
 budh fearr le fiannuibh hEirionn do fuaradur an feadh do bhádar re caith Fionn-
 trágha **521** is neamthruadh lóm-sa **ib.** 'san m-broid sin, óir is iomdha
 270 annbheith do bheireadh Fionn ar uaislibh hEirionn agus go háirighthe ar shlocht
 Féidhlam Rachtmar 7 ar an gabhan leo d'fearaibh Fodbla. Téid Feargus &c.
531 buantoradh 7 Éire dá gabháil ort aig allmuraice **534** go raibh trí mhile fear
 ar maidin arna mháreach aige **551** ofr is é Conn Céadchathach do mharbh
 Cúmhall mac Trefnmhóir ui Bhúisgne a ccaith Cnuca le conghnamh Ghoill mic
 275 Moirne. Is ann sin do chromadur na catha codársna sin ar a cheile gan buadh
 time ná tlaís ná tarcuísne aig ceachtar díobh ar a cheile, go títarla Carbre 7 rígh
 bh-fear g-Ceaptha air a cheile, gur chromadur na cinn cúachbhuidhe a cerios-
 laoidhibh na n-ofr-giaith 7 d' imreadur na sfothlanna seisgéara ar churpaibh
 slisgheala a cheile, nó gur chríochnúigheadur an cómhraich sin go hoban, ofr do
 280 thuit an rígh gona mhuinntir le Cairbre. Is ann sin adubert Fionn : A fiannaibh
 hEirionn, (ar sé) ní feicim mac rígh ná taoiseach aguibh nách tug do rígh an do-
 mhain ar ághaidh Finn 7 eirghe, a Feargus, agus gailbh le caith idir mé 7 Dáire Donn.
 Léig-si dhamh-sa (ar Caoillte mac Rónáin) caith an laoi aniu do thabhairt do. Atá
 sin do ghóil 7 do ghaisge ionnad-sa (ar Fionn) go léigfinn-si do chathugudh tú dá
 285 m-beathfá ionnachatha do chur. Tainig 20 sgiath inféadma ann so (ar sé) do
 dhlíghfeadh sibh calhar le Caoillte. Dobhéar-sa cead do (ar Oisín). Do gheabhaidh
 sé cead eile uaim-si (ar Fionn). Do gheabhaidh sé cead eile uaim-si (ar Goll Garbh
 mac rígh Alban). Do gheabhaidh sé cead uaim-si (ar ríghfeinne fiannaibh
 Múmhan). Sé cead uaim-si dho (ar ríghfeinne fiannaibh Connocht). An oiread
 290 céthna uaim-si dho (ar ríghfeinne fiannaibh Uladh). Dobhéarad-sa cead do
 (ar ríghfeinne fiannaibh Laighean). Do gheabhaidh sé cead uaim-si, (ar
 Osgur mac Oisín) atáid dhá mhíle 7 ceithre cead fear ann sin (ar Caoillte) 7 níor
 hasduig do ghnáthbuidhean catha uaim acht dá chéad 7 biodh a g-cuid sin 7 mo
 cuid fein don caith orm-sa. Téid Feargus d' fógra catha ó Caoillte mac Rónáin
 295 ar rígh an domhain. Cía freagrus Caoillte mac Rónáin dam? ar Dáire Donn.
 Léig mise chuige, (ar Tonn Tránbhuilleach mac rígh na hEasbaíne). Is córuidhe

dhuit dul ann, (ar Feargus) oír is ann atá antí do mharbh t' athar. Is ann sin tafnig Tonn a ttír gona mhuinntir 7 d' ionnsaigheadur a cheile. Ba gharid dóibh ann go bh-éachadar loingios lánmhor le craos an chuain. Is truadh sin, (ar Fionn) is tuille cabhartha sund ag teacht chúm na n-allmurach 7 gur sinne is mó ríochtanus léo. 300 Sillios Oisín ortha 7 as é adubert: Dob' anamh leat-sa riamh tú mhealladh a n-aithne athar, (ar sé) oír Fiachra mac rígh Breatan agus an fiann Bhreathnach atá ann súd 7 Duabhán Donn mac rígh Tuamhan gona mhuinntir fein. Tafnig an cabhlach a ttír faoi sin agus do chonarchadur meirge 7 suathantus Chaoillte dá chlaonadh go mór le rígh na hEasbaíne. Leis sin d' ionnsaigheadur uile ag cughnamh le Caoillte gur 305 torcrádh mac rígh na hEasbaíne gona mhuinntir leo. Is ann sin do chuaidh Feargus Finnbeil ar bórd loinge an árdrígh 7 d' órduig an treas lá ón lá sin chúm mórchatha do thabhairt idir na hárdríghthe sin 7 do bhádhús aig teacht tar na sluaghaibh sin ar fuid hEirionn 7 go haríghthe a ttig Thádhaigh mic Núghaid .i. seanathair Finn mic Cumhail 7 fá hí a bhean sin Caolúr ingean rígh thfre na bh-Fear bh-Fionn 7 do bhí 310 Muruin Mongchaoín ingean Thádhaig fá iomad doilghís an tráith sin .i. mathar Finn 7 a dearbhráithre 7 Labharán Lámhfada mac Tádhaig mic Nuaid. A Chaoluir, air Tádhaig, cá do na ríghthibh mheasus tú do theacht bío ón mórchaith seo? Is trúadh sin, (ar Caolúr) fir an domhain do bheith ar aonláthir do thraochadh Dafre Donn mac Loisgne Loinnghluinicc fad uile, oír ní bh-fuil 'na curp acht aonchlár 315 amhain 7 ní dearghan arm ar bith ar. 7 an oidhche do gineadh Dáre Donn do thasbhsigheadh do Bhalcán .i. gabha ifrionn, a gheineamain 7 do chúgham sgiath 7 claidheamh an oidhche sin 7 atá a n-dán dó gan tuitim le haonarm acht leo sin. 7 iar n-gabháil an domhain do Dhare Donn do fuar sé fios na n-arm sin 7 dob eígean a bh-faíl do 7 tug sé a ttaisge dom athar-si iad 7 atáid aige, a Chaoluir, (ar 320 Tádhaig) is maith do gheabhtha-sa congghnamh dráigheachta le Labhrán Lámhfada go n-deachadh ann súd d' iaraidh na n-arm do chábhar aonmhac t'inghine .i. Fionn mac Cumhail. Na habar sin (ar Caolúr) a rádh, go ttíobhrainn cúghnamh a n-ághaidh anté do hoileadh ar aonghlúin lóm. Gidh bé cómhrrádh do chanadur, tángadur amach ar an bh-fatha agus do chuireadh Labhrán a riocht 325 fiollar ádhbhalmhór 7 do ghluais roimhe tar gach múir go cheile go ráinig fá mheadhón laoi arna mháreach go dúna a seanathar fein .i. rígh thfre na bh-Fear bh-Fionn 7 do chuaidh 'na riocht fein ann sin chúm an dúna 7 beanúsgeas don rígh 7 fearus an rígh fáilte roimhe 7 dob' aíl leis fosa do dheánamh do. Atá orm eígin as mó 'na sin, (ar Labhuran) .i. bean óglaoicc do Thúathaibh De Danand do 330 lómhnughudh orm agus ní geabhthar uaim gan cómhrac ar a son 7 ag iaraidh iasacht na n-arm sin atá agad-sa tángadh don dul so. Cá fios dam nách a n-áigidh rígh an domhain do bhéarfádh fad? (ar an rígh). Ní headh go deimhin, (ar Labharán) oír ní bh-fuil smuain leis anóis mar do ghaibh sé Éfre gan iorusbaíl.

- 335 tug sé a cheannus do mhac t' ingine-sí .i. d' Fionn mac Cumhail. Is ann sin tugadh na harm chum Labharán 7 do cuireadh éadhaime na n-gasán sonuis ionnta 7 do ceanglag dá sgfathánuibh fad 7 gluaiseas tar na múraibh éadna 7 do rainig idir gharm an choilice 7 lí go dún athar fein tar ais, agus tuiteas tasmhneál bás ar agus fual folz aige dá ró síleadh. A mhic, (ar Tadhraig) is maith an teacht-
 340 areacht sin dorin tú 7 ní dhéarnagh neach réomhat ríamh a chómor sin do síubhal an cóimhghcarr sin d'aímsir. Is beag an tárbhe dámh-sa sin, (ar Labharán) 7 nách féidir líom a thíodhlacadh 'san traith catha don lá a máreach. Ar maidin arna mháreach do chonarchadur cúghtha Áodh mac Aoibhinn .i. cómhacht maith do mhuinntir Thádhraig mic Nuághaid 7 fá cómhluaithe an fear sin le gaoith Mháarta
 345 go meadhón gach laoi 7 níor luáith eile ná é assin sfos. Is rómhaith an tráith thainig tú, (ar Tadhraig) 7 do innis toisg na n-arm do. Gluaiseas mac Aoibhinn roimhe mar síogha gaoithe geire gloine ón maoilinn gó 'cheile, go raínig tráith éirghe greine go cuan agus go caluith Fionntrágha. Is ann sin do bhádar an fiann ag gabháil a n-arm 7 a n-éilíge iompa chúm an mhórchatha sin &c.
 350 576 glacus Fionn na hairm 7 nochtus fad 7 gabhus luine 7 lúthghár é fein 719 do bhí ag clannuibh rígh 7 roithlighearnaí a n-diaigh a cheile 7 an Chróidhearg a hainim 728 Is ann sin do brúchtadhoirteadur na chatha ceachtardha sin fá cheile ionna g-cipibh cóimhdhionna 7 ionna ceóilltibh cóimhdhlúithe. Is ann sin do smuain óglaoch maith do mhúintir Finn gur mór d'ole 7 d'éageóir dorin sé
 355 fein 7 a chlann ar chlannuibh Baoisgne riamh 7 dob' áil leis neart a lámh do thabairt léo an lá sin ar a son 7 fá hádhbhal a ghníomha isan n-garbhrúathar sin 7 fá hé sin Conán Maol mac Móirne 7 is é aít a raibh Fionn os uir an chuain ag á ceóimhghríosadh chúm a cheile. 755 óir is maith a chómhrúathar ar na hallmuraice 756 Is ann sin do ghaibh bruithne 7 teas mór Canán ó
 360 iomad na húrtaíge 7 táinig asan g-caith amach ag gabháil gaoithe 758 is maith cuimhnios anois eascárdeas chlanna Baoisgne 7 chlanna Moirne dá cheile agus badh deoin leat do dlúth fein 'san g-caith seo aniu, dámo díth do chlanna Baoisgne é. Ná himdheargaice mé, a fír dhána (ar Canán) 7 dar mo dheicibh dá n-ádhraim do dhéan obar mhaith ar na hallmuraice dhuit, acht go
 365 rochtain an caith arís dam. 7 ba fíor do Chanán sin, oír níor lia bíléog duileabhar aig tuitim tar dhruim aille a meadhón na féile Michil 'na chinn ag cómhthuitim d'eis a chloidhim 'san n-garbhrúathar sin. 766 Duabhán mac Cais mic Canáin 768 7 ní bío ón m-beim sin é, oír do thuitedur seachtmhogad laoch leis dam ífaghnuise fein. Is ann sin adubert Duabhán Donn mac rígh tuatha Mumhan aig
 370 éirghe 'na seasamh, gur ma rígh na taoisice dá raibh do ainim Duabhán aniu 'san g-caith seo 7 feabhus na n-ghníomurtha doní mac óglaoich 'tá ann, dárb comhainim Duabhán. 7 is bríathar dam go bh-fághád fein bás don dul so nó go g-cinneamh

ar. 7 téid 'san g-caith amhuil borbruathar breaclasrach tré slios ríghbruighne nó mur thuinn rabharta re n-gormthrácht n-geal n-gainimhíge, is é sin éasarghoin 7 cnáimhghearra tug sé ar na hallmuraicc don ruathar sin, gur thuit naoi n-deithnéa- 375 mhar leis iar n-gabbaí naoi n-uairé timpceall an chatha 779 ofr nfor chinn neach seacht m-bliadhna déag a n-guais rfamh budh cómhaithe a n-gníomhurtha gaisge leis, ofr is sámhuilt re trómúlla tógth ag teithe roimh mhórghaóith 7 troimfearthaín na hallmuraicc ag ruith roimhe 786 déagmhac áthusach Oisín sin (ar Fergus) i. Osgur 788 7 ataid uile dá thuarguint, gidh eadh ní théid puinn a n-áisge 380 uaidh sin díobh. Cionnus atá Caoillte mac Rónaín? (ar Fionn). 793 is mór an t-éigíon a bh-fuill do cháruid anois 797 tógbhus Osgur an rosg ríoghda rómhaiseach 7 adubert 800 nó go ttángaois do codúghudh mo choda fein don chaith orm-sa 7 as éadrórac líom uaidh a dhéanamh 7 fir an domhain ar aonlathir 7 tú theacht a márbadh antí do bhí fá chómhar mo chluimh-si 7 is chuís dam, gur 385 rún líom díogh antí thuit leat do thabairt tu fein 804 7 do thuit seachtmhogad laoch leis sul do thofnig a fearg. Is ann sin do gháibh Osgur anghlonnach mac Oisín ag cruinnioghudh a choda fein don chaith, ofr nfor smachtámhla an chú ar an tréad 'ná éision ar na hallmuraicc 7 gibé neach ag á raibh síne saoghailta, ní ag aonneach do chuid Osguir do bhí sé, ofr do thuitedur uile leis 7 Fiachra Foflleabhar 390 mar aon riu, gona desin atá Carann Ffachradh ar an ionnad sin ó soin aleith. 7 as a háithle sin tug aígheadh ar na hallmuraicc dá luathmhárbhádth. Cía is fearr 'san ccaith anois? (ar Fionn) Osgur sin (ar Feargus). Créad í réim an catha anois? (ar Fionn) Is trúadh sin, a ríghféine (ar Feargus). 819 7 nách daingne an cnoc báinleacach ba choir as aoirde a n-farthar Eolrpe 'ná na catha 395 trína cheile. 827 an cith fola flannruaidhe thuiteas anuas arís ortha ó faobruibh a n-arm úrnocthaighthe. Is cúis eile dham nár sguab gaoth díobhadh rfamh a ttoasach geimhre oiread ar teasgadh d' foltaibh fada fforlabhuir do cheannaibh cura 7 caithmhílead seachnoin an chatha, ionnus nach furus a n-aithne tar a cheile, ar na líona do bhraoin ghil na fola 7 do na cliabhaibh trína cheile acht 400 madh nach labhrach neach aco. 7 is fomdha ar an láthir sin gnúis ag bánadh 7 ag blasbharnuig 7 súile arna sfórdhalladh 7 doid arna trómghoin 7 troig arna trefn-treaguir &c. 840 Maise éirghe-si 7 adhmholtar leat na laochra, a Feargus (ar Fionn). Teid Feargus roimhe mur a raibh an caith 7 tug dreas [sic] adhmholta ar na sfanghaisgídhic sin. 857 Cuireall Cathbhudhach Caithbhuilleach ó Baoisgne 405 7 Corc All— ó chinn Cruadhrachna 859 ofr nfor ghabhadar a n-arm greidhim ar 7 is mór an t-ár dobheir ar na sluaghaibh 7 é dod lorg-sa 863 7 is fris adeirthear Farciollach na Tuaithe Dúibhe 865 7 is é adubert ag éirghe 'na seasamh 867 gonuige an folt dúalach donnbhúidhe 868 d' fompug an faobhair uirthe, ofr nfor gearradh aonruaidhne dá folt, agus do rangadur caora 410

nímhé ar dearglasa ar fuaid an chuain ón tuadh. Gidh eadh tug an rígh beim do sin, go n-deárna dá órduin de. **805** d' fceoil 7 d' ffonnleathar an ríghféine ó shiasaid go glúin leis 7 tárla claidheamh Fínn a n-dul uachtarach sgeithe an rígh, gur sgoilt ó bheille go bórd í, go ráinig uachtar a mhais go soiche a ghlúin 7 assin

415 go troig 7 dochuaidh trithe go talamh 7 dorad andara beim do, gur sgar a cheann dá cholluinn 7 do thuitedur tuirse 7 táimhnéallaz ar Fíonn féin. **901** Fiannochta Faithbhléal 7 beircas leim lúthmar laineadrom d' ionnsaighe Chonmhaóil mic Dáire 7 tug an mionn ríoghda do bhí uime cheann athar chuige 7 do chuir air í 7 do garmíog rígh an domhain de aco **924** ní fód fírinne air ar canuis ar cómhradh

420 sin (ar Fíonn), oír bainfod an ceann sin diot-sa mur do bhaineas do rígh an domhain. **929** cía fada garid dochuaidh an bhanghaisgeách, acht céadlína ní bh-fuil gnó da bh-faidsoghuiheacht do thuit an bhean le Fíonn fá dheoi 7 baineas a ceann dí, gurab é brollach na lúthríghe do ghaibh uime a clóidhimh. 7 tuiteas féin a ceosair chró, oír is beag nár lánmharbh do chómhac na mná é. 7 ní raibh aon

425 do na sluaghaibh sin 'na seasamh leth ar leith sin acht Fiannochta Faithbhléal **938** A fiannaibh Eiríonn, (ar Fiannochta) is beag an tarbhe dhlíbh gach a n-deárr-núir, oír rachad-sa tar m'ais arís 7 dobhéar uiread eile don chuan so chúghaibh, ó do marbhadh bhur utrénfir 7 geabhad mé Eire oruibh. Is ann sinn adubbert Fíonn 7 é a g-cosar chró: A Féarguis, (ar se) a g-clúnean tú bríathra an allmuraice?

430 Do chluinim (ar Féarguis). Créad é réim an chatla anois? (ar Fíonn) Is truidh sin &c. **948** nách rug Eirionnach ná Albanach ná allmurach céim ar a ecúl. 7 is cúis eile dam, nach leir aontroig *amhain* follamh ar feadh rálharc dé don gheal trágha tar cheannaibh 7 tar churpaibh curradh 7 cathmhíleadh 7 is bríathar eile dham, nár sgeith ar uachtar cnoic ná árdsléibhe lá fómhar ríamh cith tuille is

435 buirbe ná an cith fola slannruaidhe atá ag teibearson ó láithir an catha go farge, ionnus nách furus síobhal eadurtha. 7 is cúis eile dham nách fuil aonneach do na sluaghaibh sin 'na seasamh **954** eirghe dá ionnsaighe (ar Fíonn) 7 abar leis an t-allmurach do cosg **955** 7 adúbbert: Créad í an réim sin ort? (ar se). Is truidh sin, (ar Caol Crólda) oír is bríathar dham, nach fuil ag congblaí mo

440 bhalluibh beatha re 'cheile acht mo luitheach 7 is bríathar eile dham, gur mó dhoilígheas liom an t-aonallmurach úd dochím ag dul slán 'ná me féin do bheith 'san bh-féidhim adchí tú. 7 'Féarguis, (ar se) tog-sa mise leat ar do dhruim go roiche me an mhuir 7 buail m'ucht ar an snámh, ó nach fuil teárna am bhalluibh féin, oír budh maith liom an t-allmurach úd do cosg. **970** 7 nfor eirigh ceachtar díobh

445 acht marbh anna ccur a tír airna mhaíreach le ráblurta. 7 táinig bean Ghaoidhil do as a cheann .i. Créith Shaón ingen rígh Cíaraighe Lúachra 7 do bhí sí ag uail 7 ag caoin os a cheann go bh-fuar bás. Is ann sin do gaibh siad ag aidhneacadh a ccurp 7 is annbhuaineach do bhí fiannaibh hEiríonn ón lá sin.

NOTES.

THE language of our text is modern-Irish with some middle-Irish peculiarities still remaining, many of which are, however, merely of an orthographical nature. Thus the *tenuis* has often been retained where in modern-Irish it has sunk to the media, as e. g. *ocus* now and then occurs written out for the modern *agus*. Again, the old diphthong *ói* is still represented by *ae*, not by *ao*, as in the modern language.

In the verb we may notice the following forms :

Pres. indic. active sg. 1: *adcim* 958. sg. 2: *dochi* 790. sg. 3: *dober se* 755, *ni tabbair* 767, *nach tabbair* 621, *ni fobair* 622, rel. *dligbus* 80. 678, *cinnus* 772. pl. 3: *nach fobraid* 663, *ataid* 991. *donid* 1024. Secondary pres. sg. 2. *da marbtha-sa* 150, *tigtbea* ib. t-preterite, sg. 3: *ro fíarfacht* 25, *adubert*, *adbert* pass., *doriacht* 294.

The s-preterite is of constant occurrence, especially in the 3rd pers. sg. Absolute form: *reatbais*, *beannaigbis*, *fiarfaigbis*. Deponential form: *ro dunastair*, *ro gabasdair*, &c. sg. 1: *dorinnus* 98, sg. 2: *do gbeallais* 66.

Perf. sg. 1: *adcbuala* 140, *do connac* 434. sg. 2: *da n-dbeachbair* 156. sg. 3: *do cbuala* 137, 306, *ni fáca* 720, *do connaire* 297, *tainic*, *rainic* pass., *torcair* 454, *docbuaib* 229, *fuair* pass. pl. 3: *do conncadar* 186. 432, *do cbualadar* 641, *tangadar*, *rangadar* pass., *torcradar* 388, *adroreradar* [sic] 768, *docuadar* 417.

s-future, sg. 3: *atre* in the phrase: *atre buaidb 7 beannachtain* 224, *deacb* 606, which form allows us to print the 3rd pers. pl. *deacbsad* 717, *co ti* 159.

Redupl. future, sg. 1: *dogen* 26, *dingean* 217, *imer* 366, *bérad* 27, *ader-sa* 159. sg. 3: *geba* 414, *dogbena* 385, *dobbera* 322. pl. 3: *dogbenaib* 215.

Secondary forms, sg. 3: *do lemadb* 310, *dingebad*. pl. 1, *ni bbérmais* 608.

In the passive voice the most important forms are :

Secondary pres. sg. 3: *do duiecti* 61, *ge marbthai* 173, *da curthai* 704, *da m-beanta* 956. t-preterite sg. 3: *frith* 166, 386, *dobreith* 973, *do clos* 398, *adclos* 440. *ni facus*, *do bas* 630 are formed by analogy to t- and s-stems.

Secondary redupl. future, sg. 3: *do digemthai* 602.

s-future sg. 3: *co roistir* 762.

The verbal particle *ro* is still in vigorous use like *do* and *no*. In the passive these particles never aspirate the forms to which they are prefixed, a rule which is strictly carried out in all middle-Irish MSS. from the *Leabhar na hUidhre* downwards¹. There are instances of this use in the old-Irish glosses which I have collected elsewhere.

¹ It is evident, then, that Stokes' conjecture (*Togail Troi*, p. xiii.) about the non-aspiration of *ro* in such forms as *ro fuait*, &c. cannot be maintained.

In the declension the neuter gender has been given up entirely; the nom. and acc. sing. fem. as well as the nom. and acc. plur. are indiscriminately used for one another; in the adjective one form, originally that of the nom. plur., is employed for all plural cases except the genitive. The neuter article, or rather the prepositions *i n-* and *go* with the neuter article, are by analogy employed with masculine and feminine nouns: '*sa domun* 65. 453 like '*sa tig*, '*sa maidin*, '*sa chatbirghail* 668, '*sa combrac* 891, *gos aird* 976. A curious repetition of the feminine article after such forms is found in *gusa an maigh* 637. A wrong use of the transported *n-* is found after the dative plural, *isna tigib n-ola* 272. Cf. my edition of the Alexander-saga, p. 30. In *ri mara n-Icht* 332. 362, it has entered from the nominative *muir n-Icht*.

Of the orthographical peculiarities of our text, some of which seem to be dialectical varieties, the following are noteworthy. *a* occurs for *o* in *laca* 60, *gabba* (cf. *gaibnecht* LBr. 120 a), *clach* (also found in LL. 208 a, 1) *cabhair* (frequent in LBr.) 226. 241. 244. 632, *tacht*¹ 157. 444. *í* for *éi* in *liccan* 159 = O. I. *léicen*. *u* for *i* in the preposition *um* 453. 775. 982.

We sometimes find vowel infection where it seems out of place: *tairraing*, *ainaibh* 982, *cóisair*, *eirradh*, *seaisceann sceila* 228, *uaibhracka* (which may, however, be meant for *uaibbreacka*), *fuilangthi* 700.

Infected *d* and *g* are often confused. Thus we find always written *ragarc* for *radbarc*. *th* stands for *gh*: *sleatha*, *ch* for *th*: *co brach*, *aidhebe* 724 for *aighthe*, *dh* for *th*: *leidhead*, *bb* for *gh*: *tiubhtuagh*, *tiublar*, *mh* for *dh*: *osnam* (cf. *iss ingnam lemb* Eg. 1782, fo. 57 a) *th* or *dh* for *ch*: *fithedh* 599, *taiseadh* 604. *dh* has been dropped altogether in *ligedh* 680, *bb* in *fagail*, *do thogadar* 627. 736. 892. *gh* in *doni* 353, of which early instances occur already in the Book of Leinster. *rr* for *rth* in *gnimarra*, and vice versa *allmurrthach* for *allmurach* 102. Instead of *ale* (O. I. *ille*) we find *aleith* 971, as if it was connected with *leth*.

In the Egerton version the spelling is naturally still more corrupt. It is noteworthy that now and then attempts at a more phonetic spelling occur, e. g. *iorra* = *earradh* 210, *áirne* = *airneamb* 212, *dbeanách* = *déidhenach* 239, *chluimb* = *chloidbimb* 385, *cúis* = *cubbais* 397, &c.

1. *Cath Finntrága i. aided Finn*, &c. As I have pointed out in the Rev. Celt. VI. p. 190, there is another tale to which the title *Aided Finn* more properly belongs. I insert it here from Laud 610, fo. 121 b. 1—122 b. 2, adding the principal variants of the copy in Egerton 1782. Both these MSS. are not earlier than the fifteenth century, but the *Aided Finn* is already mentioned in the poem of Cinaed hua Artacain (died in 975) which begins: *Fianna bátar i n-Emain*, LL. 31 b, and Laud 610 fo. 74 a. 2:

la féin Luagne aided Finn

oc Áth Brea for Boind . . .

Ardrig uasal ormidnech ro gab uas Erinn i. Cormac mac Airt mic Cuind Céatbaig.
Bui-sium iarum .xl. bliadna i rige n-Erenn cenmota na da bliadain ro gabsat Ulaid i.

¹ *tocht* is of frequent occurrence in older MSS., e. g. LL. 58 a. LBr. 108 b: *ar omun tocht i n-dail diabail*. LBr. 123 a: *is mithig duib tocht asin dlthrech*.

Fergus Dubdedach 7 Eochaid Gunnat bliadain ele, air ro aithbrigad-som fa do o Ullaib. Ro bui dino in Cormac cétna sin fri ré. IIII. mis for easbaid 7 ni fes cia letb' imrulaibh, noco tainic fesin 7 co ro innis a ecbtra. Ni raibi iarum isin domun ri ba samalta re Cormac acht Solamb 5 mac Duid ar aine a ecna 7 saibrus a flatba, air ni ruc Cormac breth riam cen teora ailig ansuitbi breth occa .i. ailig aicnid gaisi 7 ail fassaig breth 7 ail berla buain bias, conid do réir ecna 7 eolusa no breibnaig-som cacb. No dairtbea in laeg i cinn a raitbi ana ré. Miach do gebta ina re de cecb imaire lailiucba na colpacba ina ré. Cech abund, acht co roised glun, do gebta bradan in cecb mogul isin lin inte. Lan a sreabainne do nús o cecb boin ina re. Do barr 10 in feoir do enusaigtea in mil iarna fertain do nim do-som tria firinne a flatba. Is 'na linn na fagbadais lestair don loim ar a imad, air no bidis na bu oc siliud na loma cen anad. Ba samalta iarum fria bOcbtauin August in rig sin, air amal no iccad cecb aen in cis cesarda ina dutbaig a re Ocbtauin August, is amlaid no icca[d] cecb oen asa dutbaig in cis rigda fria Cormac, air ni ro ben Cormac a dutbaig do nech. Ni raibi iarum isin domun ri bud samalta fris acht Ocbtauin 15 August, air is e ba ferr cruth 7 dealbh 7 deiceilt itir meid 7 cóiri 7 cutruma, itir folt 7 gile 7 rosc, air batar cetbri mic deac imlisin ana rosc-som, amal atfet Senuath eices conndebert : Deo-chair alainn eatura 'na n-dis brecsoin bil.XIIII. mic imlisen a suilib in fir. Is e dino ba ferr ar ái n-gaisi 7 alaid 7 erlabra itir gnim 7 gaisced, itir rigi 7 forlamus, itir ceill 7 tidnucal, itir errad 7 arm, itir aine 7 imad 7 ordan, itir gnais 7 cruth 7 cenel. Dorigne tra tir tairngire d'Erinn ana 20 ré .i. cen gaid cen brait cen forecin cen faire cen ingaire cen ceist bid na etaig for dainib. Beag tra do tesmoltaib Cormaic ann sinn, air ni fetfad duine, acht muna tecaúcid aingel a n-inniuin uile.

Ba mor tra a smacht-som 7 a cumachta for feraib Erenn, air ni lamadb nech d'feraib Erenn beth fo dimaine, acht mina beith a n-amsaine la Cormac. Is e iarum ba taiscebh teglaig 7 amus 7 ba gilla con la Cormac .i. Finn mac Cumail. Air is i cetbern is dech la ri Temra 25 do gres a gilla con. Ni tuc a lam a laim tigerna oclach bu ferr anas Finn, uair ba oclach ar oclachus 7 ba brugaid ar brugaidecht 7 ba rí ar rigbach 7 laebhdacht laich lais 7 ba bamas ar amsaine 7 ba rignia ar fianachus, air is fri Find samailter cecb rignia o sin gus aniu. Ba coitcinn iarum d'Finn sechnoin Erenn ac seilg 7 ac fiadach re ceitbernaib in rig 7 re conaib. Is ann tra is mo no bitb airisim Find ind Almain iar tiachtain foirbtebta 7 arrsai- 30

Tesmholta Corbmic ui Cuinn et aighed Finn mic Cumail sunn Eg. 3. aithrigat MS. ro athrigat Ulaid Cormac fa dhó Eg. 6. ar ecna 7 saibrusa MS. a ecna 7 ar saibris Eg. ib. gan teora hailgi breithi occa .i. ail aignid ghdeisi Eg. 7. ail bai blas conad do reir egná 7 eolusa na m-breth sin doberthai in laegh i geinn hiraitbi re ré Cormaic Eg. 9. laeghleogha Eg. ib. co roiched Eg. 10. sreabuinn Eg. 11. is re linn nach faghtai soithige don lemmacht Eg. lestar MS. 14. asa inad dúthalg Eg. 15. do nech riam Eg. ri ro bo cosmuil fri Cormac, ar is e ba ferr Eg. 16. cholre 7 cholmi 7 chutruma itir rosc, ar do batar secht mic imlesan i cechtur a da tálil-sim Eg. 18. sroinbil Eg. is e ba fann Eg. 19. aladh Eg. 20. 7 cruth om. Eg. 21. etaid MS. ar duine Eg. 22. fédann Eg. 24. beth d'fíndeni Eg. ag denuim amsaine Eg. 25. amhus gilla conn Eg. 26. is ferr la rígh h'Erenn Eg. tigerna ríam Eg. ina Eg. 27. ochlacus MS. brughachus Eg. 28. rínladh ar nerit Eg. rínladh o hoim gus innfudh Eg. 29. 7 re conaib om. Eg. 30. ro buí Eg. ib. a n-Almuin Laigen. Iar luighi immoro foirbtecho 7 arsaidhechta ar Find ocus ar n-dlith Cormaic do bídh ina gnathconnaidhe i n-Almuin acht mina thísadh do tadhall esti. Is hi fa bancheli d'Finn .i. Smirgad Eg.

dachta cuice iar n-dith Cormaic. Smirgat ingin Fothaid Canand ba ben do Find. Banfaid sidke 7 banfisid. Is i iarum ro raid fri Finn an tan no ibad dig a hadaire, comad deirid saegail do. Conid airi sin na libed-som deoch a cornaib, acht a cuachaib do gres. Luid tra la n-ann amach a bAlmain, conus tarrla i n-Adarcaibh Iuckbaa, co fuair tepur isin tulaig, 35 gur ibh digh ass. Co tue-som a ordain fa ded fis 7 cura chan tre teimn laega, cur foillsiged do crich a betbad 7 forba a saegail do tiachtain. Conid ann ro chan na runna so :

40 *Tanic in tairrngire do Find
neimke do lind folai digh
a dul tar sruth segda sloig
do fis le bingin moir mic Lir.*

*Neimh a hadaire uathmur sruth
ro soi mo cruth (connull n-glan)
ro derg mo cridi sam cri
ros fil ni fadexa damh.*

45 *Atibes dig do limn glas
tiprat neme (nual n-annas)
is deimin liun o so amach
bitb e in sasad deginach.*

50 *Dearb liun na bi in deog dorat
dam ar bru Indbir Abbat
asin escra airgit bain
Aine inghin Mamannin.*

55 *Ni bi in deog milis cuill
dorat damh Sadb ingin Cuinn
maiden mech ro dergta drech
Diarmada a n-Iuis Dairbrech.*

60 *Ni bi in deog no candais cool
dam-sa ar bru Seiscinn Fuairbeal,
diar dailset orm buidnib bann
da ingin Conain Cualunn.*

-
33. *connach ibed-sum deoch a corn o sein imach, acht is a cuachaib do ibed digh iavom. Luid Finn la ann Eg.* 34. *Iuckbad i n-dith Failgi conus fuair tibro Eg.* 35. *deoch asin librait 7 do chuir Eg.* 36. *crich a hsaegail 7 a betha do techt Eg.* 37. *d'Finn Eg.* 38. *nemed Eg.* 39. *d'feis Eg.* 40. *ro ruidh na rainn si sfs Eg.* 41. *rom sai Eg.* 42. *do ibis . . niall n-annais Eg.* 43. *mo creidhi 's mo cri Eg.* 44. *is fuil Eg.* 45. *glais Eg.* 46. *dam-sa Aine Eg.* 47. *dar lim ni Eg.* 48. *in la ar bru Eg.* 49. *dam-sa Aine Eg.* 50. *tue dam ingen mor mic Cuinn Eg.* 51. *ro dergad Eg.* 52. *milis midhecuill Eg.* 53. *dam ar bru Eg.* 54. *ler canadh cool Eg.* 55. *dam ar bru Eg.*

Ni bi deog cen damnan duibh
dorad damb Sadb ingin Buidb
a besera a sidb fer Feimin,
conam farcaibh fa tbeimbel.

Ni bi in deog milis meda
an la ar bru Innbir Bera.
Is deimin tainic mo lá,
is gnim n-aircbenta iarmothá. Tanic.

65

Docomblai iarum Finn iar sin, co ranic ic Druim Breg. Batar iarum anfolta do-sum isin
tir sin, air is leis dorocbuir Uirgenn do Luaignib Temrach. Ro tinoilset iarum Luagni 70
Temrach 7 tri mic Uirgenn 7 Aicleb mac Duibrend i. mac an tresmic do macaib Uirgenn.
Fertar iarum cath amnus etrocar fortren ferrda fcebda feramail, co ro cuimnig cach a anfolta
a cein 7 a focraib di araile ann sin. Oc Brea immoro for Boin, is ann tucad in cath sin 7 ro
bas co fada isin n-imguin, comdar mora a n-uile dib linaib. Ros raenad immoro in cath for
Find 7 dorocbuir isin cath sin. Aicleb mac Duibdrenn, is leis dorocbair Finn 7 is e ros 15
dicenn. Conid do cuimniugud an gnima sin ro can in senca :

Morcatb Brea na n-gnim n-grinn
fersat Luaigne 7 fian Finn.
Truag dith na féine isin cath
7 Luaigne co coscrach.

80

Ann docer in rignia reil
Finn mac Cumuill don morméin.
Dia m-bedis in fian for leth,
nochba tuitfed la Aicleb.

La bAicleb mac Duibdrenn
is la tri macaib Uirgenn
docer flath feinni do rinn
i cath Brea for Boinn.

85

Abdul in gnim tairptech tenn
doronsat tri mic Uirgenn.
Dith na fian ba mor a mach
guin in rignia 'sa morcatb. Mo.

90

61. ni i in deog gan damna duibh Eg. 63. cona feraib for Femin Eg. 64. fo
themil Eg. 68. gnim uathmur Eg. 69. ic om. Eg. . anfolta d' Finn 7 don fein Eg.
70. Laugni MS. Ludighne iarom Eg. 71. Aicleb mór Eg. in tresfir Eg. 72. feramail
aturre Eg. cach dlb a n-anfolto hi celn 7 hi fogus Eg. 74. gur bo mór a n-uile Eg.
75. dothuit Eg. ros dlchend é Eg. cf. LL. 379 a: Finn ua Baisgne righ fian Erenn decollatus
est o Aithlech mac Duibhgrend 7 o tri maccaibh Uirgenn, &c. 76. 7 do breth na n-ainfo-
lach for fss ro chan in sencha in rann so Eg. 78. is fidna Finn Eg. 79. truag om. Eg.
81. ann do cirrbad rinladh Eg. 82. co morméin Eg. 85-88. om. Eg.

Is i sin iarum aidid Finn iar firinne in seneasa amal adfiadat na beolaig. Acht ceta is lécsamail fereanait a bmaib. Air atberait fairenn ele comad do Corco Oebe hua Figinti
 95 *d'Éind. Atberait araile 7 is fir sin, do uib Tairsigh hua Failgi do 7 at aithechtuathai iat*
sidhe, amal ro chan Maelmura isin cronie :

Seckmait-ni do muintir Bregghain giabsa maigen
Garbhraigbi Súca bui Tairsigh Gaileán Laighén.

Is ed immoro atberait Laigin comadb innua do Nuadla Necht Finn i. Finn mac Cumbaill
 100 *mic Súghailt mic Eltaim mic Baisene mic Nuadla Necht.*

The remainder of fo. 122 b, 2 is then taken up by the following curious fragment also relating to Finn:

Ar toidbecht arrsaighechta do Finn hua Baisene ro airighset a muinnter fair 7 nír leig air. 'Cidh na hanaidb-sinmh' ol siat 'i farradhb rí Eirenn 7 ro thinefamaís-ne chugat' 'Maith lium' ol se. Anailb nembur. Luidh fer dibh leisín féinn iarna bharach. Luid dino araile, co nach bí acht enfer. 'Fír tra,' ol se 'áes airighit na fir ferum-sa. Ro fedar-sa imritb 7 inléim sin, ar is tair ata mo léim i. fer Bóinn 7 ragb-sa dia bruach.' Is ed doralá reimbe aniar for Blach n-Gabrain i Maistin. Is ann fuair an mná ag tath an gratha a Maistin. Ní thairic tra . . .

2. *Duire Donn* &c. *Duire*, or *Daire*, may be meant for Darius, as O'Connor *Rer. Hib. Script.* I. p. lx. translates, though in the Irish version of the legend of Alexander and other middle-Irish compositions Darius is always *Dair*. But foreign proper names were at different periods received into Irish in different forms. Thus *Bolean* (5) is certainly Vulcan (cf. *Boleán gabha ifrim* *Tor. Dhiarm.* p. 206), though the older form which this takes in Irish is *Ulcán*, e. g. *Tog. Tr.* 259. 403. Cp. also the older *Dúid*, gen. *Dúida* (LL. 14 b) with the later *Dauid*.—An Irish king *Fogartach* is mentioned by O'C. *Lect.* p. 516. Another *Fogartach*, son of Tolorg, occurs *On the Mann.* II. 96. *Fiacbra Foltlebar* is also the name of the King of Ulster farther on (399).—*Tor mac Breguin* is a curious invention of the writer suggested by the name of the Spanish town *Tor Breguin*, the Latin Brigantia, which plays such an important part in the fabulous account of the early wanderings of the Goidels, as the place from which Ith, the son of Bregon, first beheld Erin on a winter evening. See LL. p. 3 b. 7, and p. 11 b.—*Gaetblach*, or more usually the plural *Gaetblaíge*, as *Tog. Tr.* 1132, is meant for the Palus Macotis, the *G. Meeteeda* of LL. p. 11 b. Cf. LL. p. 3 a.

14. *Ógarmach*. Fighting women (*bangaiscedach*) are frequent in Irish stories of all times. Thus in the *Tochmarc Feirbe* there appears a female warrior from the plains of Spain, who comes to Emain Macha in quest of Cuchulaind's love. '*Is and sin dorocht Cathach Catutekend ingen Dónóir co Emain. Bangaiscedach amra i síde. A iathaib*

93. *aisid* MS. 94. *air om. Eg. ferend dib is do Corco* Eg. 95. This pedigree of F. is taken from LL. 311 b and 378 b-379 a, where also the same verses of Maelmura are quoted. 97. *se cinadia nách demuin Bregghain g'bus maighén* Eg.
 98. *hsucca* Eg. 99. *Nuadaidh Necht Finn 7 is i so a ghenclach i. Eg.* 100. *Nuadhat* Eg. *conid iad tesmolla Cernaic 7 a sed Finn sin. Finit.* Eg.

Espáni tánic ar leire Conculaind co Emain. LL. p. 254 b. Cuchulaind's principal teacher in the use of weapons was the lady *Scáthach Buanand ingen Ardgeimne il-Letba* (LL. p. 107 a. 44) who had a kind of military academy in Scotland whither the noblest sons of Erin were sent to accomplish their military education. '*Li ed tra airmit araili slechta co m-batar drem do latbaib gaile na bErenn isin dunad so ic foglaím cles la Scathgaig i. Ferdia mac Damain 7 Naisi mac Uisnech 7 Lochmor mac Egomais 7 Fiamain mac Forai 7 drem diairmidi aili olcbenu.*' Tochm. Em. Stowe MS. 992 fo. 83 a. 1. One of the adversaries of Scathach was another warrior queen Aife, who was at last subdued by Cuchulaind, and by him became mother of Conlaech, the Irish Sohrab. Another female warrior was Ness, the daughter of Eochu Sálbuide and mother of Conchobur. See the *Compert Conchobuir*, Rev. Celt. VI. p. 174. In the LBr. notes to the *Féilire* (Stokes' ed. p. cxlvi) it is told how Adamnan, at the request of his mother Ronait who had seen two women fighting with iron sickles on Mag Breg, freed the women of Erin from fight and foray for ever; and one of the four laws of Erin is that of Adamnan, not to kill women (*cain Adamnain cen na muá do marbad*, l. c. p. cxlvii).

40. Instead of *maitbreac* we ought probably to read *maitbneach*. Cf. *gola tróga maitbnecha* LBr. 140 b. *óchail maitbnech* ib.

1b. The *murdúchu*, mermaid, or siren, is introduced into Irish fiction from the Odyssey (of which there exists a curious Irish version called *Merugud Iulius* in the Stowe MS. 992¹) in a tale of the mythological cycle LL. p. 3 a: *is é Cacher drúí dorat in leges dóib dia m-bói in murdúchand oc a medrad i. bóí in cotlud oc a forrach frisin ceol. Li e in leges fuair Cacher dóib i. céir do legad 'na clusaib.* 'It was this druid Cacher that gave them (viz. the Goidels) the medicine when the siren was enticing them, to wit, it was the sleep . . . at the music. This is the medicine which Cacher found for them, to wit, wax to be melted in their ears.' Cf. LL. p. 4 a. In the same way in the story of the wonderful yew tree called *Ibar macc n-angeis*, Ailill and Ferches put wax in their ears in order not to hear the song of the *áes síde*, 'that puts men to sleep.' In the Dind-senchus, or Topography of *Port Lairge* (Waterford), LL. p. 197 a, it is told how *Rot mac Cintbaing Cétguinich* was in the Sea of Wight, when he heard a voice (called *dord na murdúchand* in the metrical version of this tale, LL. p. 169 a). 'It was a word of great bane, the voice of the mermaids of the sea, above the side-pure waves. More beautiful are the nymphs than any possession, fairer than any man they were of shape, their bodies above the waves of the flood, with the golden yellow locks. The men of this world used to fall asleep at their voice, at their clear cries,' &c. Mac Cithaing fell in love with one of them, but found no return. 'Evil was the custom of those women. He was choked, he was killed, and his body was bound.' In the prose account it says 'the beasts devoured him.' Another kind of mermaid is the *samguba*. In the Dind-senchus of Ess Rúaid (LL. 165 a and 213 a) it is told how Rúaid, the daughter of Mane Millscothach, came in a vessel to some estuary, fell asleep at the *dordsid na samguba* and glided overboard. Or, as the prose account has it: '*co cuala dord na samguba isind*

¹ The story of Ulixes is also alluded to in the poem of Gilla in Chomded LL. p. 143 b, 30 seqq.

inbiur nach cuala nech reme riam. And a'bert ind ingen: Bid é and so inber bes ániu i n-bErinn. 'She heard the song of the mermaid in the mouth of the river, that nobody ever heard before her. Then said the maiden: This is the estuary that is fairest in Erinn.'—About the Welsh mermaid (the *morforwyn*) see Rhys, Welsh Fairy Tales in the Cymmrodor IV. p. 179, and V. p. 156.

48. *brírrlig* or *beirling*, as the Egerton version has it, seems to be a loanword from Old Norse, like *lipting* 'tallfrail,' Tog. Tr. Ind. The Irish, not being so much given to seafaring as their Teutonic neighbours, have at all times borrowed largely from them for nautical terms. Thus, at an earlier period, they took their *long*, *liburn*, *port*, &c. from the Romans.

60. *o síthán Lacka Lein linnuair*, 'from a hillock of L. L.' Loch Lein is often called *linnuar*, also *lindgel*, *lindmar* (LL. 155 a).

62. *a gabkail beo*, &c. In the same way the sons of Usnech are said to have been as swift as hounds at the chase, killing the wild beasts by swiftness: *Bat comluatha fri conaib oc taffend, no marbdais na fada ar lúas.* Tr. T. p. 72.

66. *a anam, a ghlais.* Cf. 'Cinnas, a m' anim, a Iriel?' *bar Conchobur*, LL. 175 b. Thus also *enit* is employed in the Mabinogion as a term of endearment in addressing persons.

72. *Rinn na Bairci.* Cf. 996 *Rúad Rinn Dá Barc.* Mr. Hennessy informs me that this is to the present day the name of a promontory in the Dingle District.

75. *da iírseimm.* Though I have, following the example of other scholars, translated *iír* by 'long,' I am not sure whether in connections like these it has not a different meaning. Cf. LL. p. 55 b: *linnidir téta mendebrat ac a seim al-lámaib iírúad bind-fogur a gotka 7 a cáinurlabra.*

76. *dubchonn.* Cf. *aithle na cesta n-dúr n-dub*, LL. 143 a.

77. *cia da rainic*, &c. Translate: 'To whom did this land fall as a portion of the spoil, when they divided E. between them before they came westward?'

90. *mac Brain mic Feabbail.* It is a chief characteristic of these later romantic tales that they not only draw largely on the older tales of the heroic and mythic cycles, but transfer entire personages from them without scruple. Thus Bran mac Febail, a well-known hero of the mythological cycle, has here been fathered upon Connerithir, a warrior of the fiann. This practice is often resorted to in order to impart additional splendour to a favourite hero. Thus, according to Leinster tradition, Finn mac Cumail was the grand-son of Núadu Necht, highking of Erinn; this was effected through a confusion with Finn, king of Leinster, who, according to O'Curry On the Mann. II. 53, was the grandson of Núadu Necht (perhaps Find mac Rossa SC. 22).

96. *moirg máthair dorad m' idbna*, lit. 'woe (to) the mother that gave my birthpangs.'

104. *gradb écmáisi*, a way of falling in love very much in vogue with ladies in the ancient Irish tales. It is the same when Flidais loves Fergus (LL. 247 a), and Derbforgaill loves Cúchulaind (LL. 125 a), *ar a airseáinib*.—With the construction in the genitive, compare *carait écmáisi*, 'absent friends,' LL. 173 a, 6; *cot chairdib écmáisi*, LL. 171 b.

105. The *mair Tíbkir* in the East is the lake of Tiberias, introduced from the N. T.

It is called *muir Tibir* also in LBr. p. 118 b, whilst LBr. p. 126 a, preserves the Latin *mare Tibriatis*. Biblical and classical topography has entered largely into Irish story telling. Thus in the Agall. na Senor. Rawl. 487 fo. 13 a, 1 we read: *o thipraid Bofinne co Garrdbai na n-Iberrdha inn-oirtber in domain*.

111. *sluag draidbechta*. Compare the *airbeda druad*, Tog. Tr. 1672. Perhaps *sl-* ought to be differently read.

1b. read *gairfedid*, a 3 d plur. with its termination doubled. Cf. *betit, bertait*, pass., *gabait*, LU. 101 a, 41; *ceisfaitit, genfedit*, Three Hom. p. 28. 1.

134. *co tobbacht a cbeann da cholainn*. Cutting off the conquered enemy's head is an old Irish custom often referred to in the heroic tales. The victor then put it under his thigh, or told his charioteer to put it in the chariot ('*cuir in da cbend, a Laeg, issin carput*', LL. 110 b), in order that it might afterwards be placed on a stake (*tanic Laeg immach fad na sluag 7 fuachais dí cbúalle 7 dobreth cend Guill for indara cualle 7 da cend Gairb Glinni Rigi ar in cuailli aile*. 'Laeg went out before the hosts, and shaped two poles, and put the head of Goll on the one pole, and the two heads of Garb of Glenn Rigi on the other pole'), or among the other trophies of the hero. Conall Cernach, one of the chief heroes at King Conchobur's court, never slept without the head of a Connaught foe under his knee, LL. p. 107 a, 21; Sc. M. 16. In one of the three great buildings at the royal residence in Emain Macha, called the *Cróebderg*, or Red Branch, heads of enemies were collected and preserved as trophies (*irin Cbroebdeirg no bítis in cbennal*¹ 7 na fuidb, LL. 106 b). Another custom of the Ulster heroes was to take the brain out of the head, to mix lime with it, and thus to form it into a round and hard ball, which balls were then preserved on a shelf. See LL. 123 b. In LL. 299 b, it is told, how after the battle of Áth Dara for Berba, a cairn of the enemies' heads was raised by the victors on the bank of the Barrow in Mag Ailbe. So also in the Tor. Dhiarm. p. 210, three cairns are made, one of the heads, one of the bodies, and one of the arms and accoutrements of the slain enemies. Cúchulaind makes one cairn of the heads and byrnies of the three times nine men he slew while watching. F. B. 84.

145. *ar jedaihb an beatba uili*. Cf. *ar mbaitbios an dombain*, Eg. 179.

149. *a fégmais a clannmaicne fen*. Cf. *a n-egmuís*, 'besides, without including.' Chron. Scot. Ind.

1b. *luidim-si fom armaibb*. The reading of Egerton here is: *luighim-se fám bbriatbar 7 fám armuibb gaisge*. Swearing by their weapons, especially by the shield, was a frequent custom among the old Irish heroes.

Cf. *Atbiur fom scíatb scenbda tra,*
A Laeg, a maic Rianganbra,
nach fuiciub in mag (met glond)
co fesser inme a cbomlond. LL. 108 a, 49.

¹ This seems to be the proper form of the sg. nom., not *cenddil*, as Windisch has it in his Wörterbuch.

154. Read: 7 *domad be a tainic as dod muintir-si, ni thicfaidis*. 7 *bráthair*, &c. and translate: 'and if it had been he that had come against thy people, they would not return.' The Egerton copy has: *dámó é a tainig as dod mkuintir, ná tioefaidis 7 is bráthair damb-sa 'tá ann*.

156. *cuinnigim-si ort*, &c. Egerton: *cuirim mar gheasa ort teacht dá innsinnt dam gach trath nóna an méid thuitfios*.

160. *tabharthar*, Eg.

221. *a croicinn*. Cf. *co n-derna brisebrúur dia cbnamaib 'na chroccund*, LL. p. 110 b, 41.

252. This catalogue of the Túatha De Danand chiefs is also found in the Tor. Dh. p. 114, with some variations.

280. *Feilim Nuacrothach* (which is not found in the Tor. Dh. list) sounds very like *Fullem Nóicrothach*, the name of a daughter of King Conchobur's, and is probably a mere figment of the writer's made after that name.

269. *Sliabh mengruadb Mis*. Cf. *ra cuire in cath cruaid Maigi Muccrama mongruaid*, LL. 27 b.

276. *drem eili d' feraibh Eirenn*, &c. Cf. *ní fuil acht da airecht cudruma a n-Erinn i. mic Miled 7 Túatha Dé Danann*, Agall. na Senor. Rawl. 487, fol. 14 b, 1.

285. For *treabreach* read *treabraid*.

289. *mar bluinni . . tre mullach ríghthighi*. Cf. *andar lim at lassar ríghthigi di leirg a tlachta 7 a n-errid 7 a n-éttad*, LL. p. 175 b.

293. *Oisín*, lit. the little roebuck. There is another diminutive form *ossíne*, and the proper name also is sometimes found in this form, e.g. in the list of the 'muintir Find,' in the Yellow Book of Lecan, col. 770: *Nos mac Oisine, Oisene mac Find*; or Stowe MS. 992 fo. 66 a, 2: *ro herbad Oisine dia fuine*, whilst a few lines farther on we read: *fónaccóib Oisín imoigh*.

294. *a n-du sciath ilbuaibacha* may also be translated, 'their two oft-victorious shields.'

298. Instead of *bén* read *bém*. But there is a word *ben*, meaning 'striking, a stroke,' O'R.'s *bean*, e.g. *iar m-bén a chluas de*, L.Br. p. 140 a. *co m-boi oc bein a chrocind don uball amal ba bes do*, L.Br. p. 143 a.

301. *osnamb ecomlainn*, better *osnad écomlaind*. For *écomland* cf. *Ra chuas do saide buadrugud a maic ac comrac ra écomlund for Táin Bó Cúabnge i. ri Calatín n-Dána cona secht maccaib fícbet 7 rá hua Raglas muc n-Delga*. 'Is do chéin gid so' bar Sualtaim. 'In nem maides ná in muir thráges ná in talam condascara ná inn é búadrugud mo maic-sea so ac comrac ra écomlund for Táin Bó Cúabnge?' LL. p. 93 a. *ateblos búriudach na míled ic immirt écomlaind forru*, LL. p. 255 b. *búriud mo daltai-se oc imbert ecomluind fuir*. LL. p. 115 a. *Léicis Garb a iachtad écomlaind ar aird*, LL. p. 110 b. For *osnad* cf. *Do dígelaind-se th' osnaid-siu cosindiu dianot fessind*, LL. p. 289 b. *fri dígail th' osnaide*, ib.

306. Such and similar designations of a prominent warrior are very frequent also in the heroic tales. Thus in the T.B.C. LLec. col. 635, Fergus says: 'Is leo lamderg londansclech dadanic, is ardglondach agmar annas, is bruth ar thir nad fulangthar.' ib. col. 636: 'Is e sin in dana diebonnarcell, is e sin [in] lannid leatharthach, is e in robrigi ergaili, is e in tarb dasachtach, is e in buadach baili, is e in t-anglondach bernais, is e in cathcuindieb

colptai comla coicthi thuaiscirt bErenn. ib. col. 634: 'Is cend erbaga dadanic, is leth catha, is greit argail, is tond ainb[b]ine badas, is muir dar cricba.' ib. col. 635: 'Inmain em in betbir bailbeimnech dodanic,' or Fergus 'in matbgamain morglonnach,' &c. ib. col. 633: 'Is tonn anibhine badis, is gus nad fulangtbar co coscraib a aillericbaib iar foirtib a namad.' ib. col. 632: 'Is cathmild fri nith, is brath fri bidbadu.'

309. *an troigh nach ruc aenbeimb ar culaibb riamb roim uatbadb no iocbaide.* Cf. *nucas traig techid re n-oenfer risin re sin*, LL. p. 82 a. *is e tuc a brethbir firlaig nach berad oentraig teicbid reisin ciniud doenna uli*, Cog. G. p. 186, 9.

317. *co n-deachaidb re gáith.* Cf. *can tocht re gaitb*, 'without running distracted before the winds,' Cog. G. p. 182, 22.

325. *lá co n-oidbehi*, lit. 'a day with a night.' Cf. *dá lá cona n-oidbchibb*, 'two days with their nights,' Cog. G. p. 210. Of the old Celtic custom of counting by nights (to which the Welsh *wytnos* still points) and making the day follow the night (Caes. Bell. Gall. VI. 18) there seem to be no traces extant in Irish.

354. Instead of *medaigh*ther, read *medaighb*, with Egerton, though in the MS. there is a stroke, and not a dot, over the *g*.

373. *do ghabb caman*, &c. This juggler's trick reminds us of a similar one which, in the *Ystoria, Charles*, one of the knights of Charlemagne, is going to perform before Hugh the Mighty. See Koschwitz, *Sechs Bearbeitungen*, p. 11: '*ac a wharyaf a phetwar aral ac ae taflaf bob cilwers om dawyla6 yn yr aby ac ac berbynnaf, ac or dygawyd yr vn o nadunt yr lla6r o vn om dawyla6, nyt oes boen nys diodefwyf arnaf*,' 'and I will play with four apples, and will throw them into the air alternately out of my hands, and I will catch them, and if one of them fall to the ground from one of my hands, there is no penalty which I would not suffer.'

384. *Lugb mac Eitbleann*, better *Eitbneenn*. Cf. LL. p. 92: *Dorat Cian mac Déin-cecht .i. Scál Balb ainm aile dó, a mac di* [sc. *do Taltin*] *for altrom .i. Lug. Eitbne, ingen Balar Balbeimnig, a mathair side.* Sons sometimes take metronymics when the father is doubtful, as in the case of Conchobur, who was either called *mac Cathbad*, or *mac Facbna Fátbaig* (see Compert Conchobuir, Rev. Celt. VI. p. 178), but more generally *mac Nessa*. Also *mac Cnissi*, Chron. Scot. p. 37.

391. *ar teitbed*. Cf. *ar teitbed urera lathair fort*, Mcgn. F. 27.

392. *ro fagsad imcbomarc*, &c. Cf. *fágbbaid iomcbomairc beatbadb agus sláinte aice*, Tor. Dhiarm. p. 206, 6. *Tancas ó Cbonchobur 'na diaid co n-airdig meda il-lestur argait óngil dó co m-bethaid 7 slánti ónd ríg*, LL. p. 111 b, 5. Cf. the modern '*is é do bbeatba!*'

402. *maith do denta-sa sin*. Cf. 408: *is maith dogbenadb sibb-si*, and Tor. Dhiarm. p. 200: *is maith do dligbeadb dbuit-se sluagh do thabairt damb-sa*, 'truly thou oughtest to give me a host.'

473. *Is ann sin ro gab*, &c. Compare with this, and especially with the Egerton version of this passage, the following description of Finn's weapons and accoutrement from the *Selg Slébe na m-Ban Finn*, Egerton, 1782, fo. 23 a, 2: '*Is ann sin éirgis rífénnigh bErinn 7 Alban 7 Saxan 7 Bretan 7 Leous 7 Lochlann 7 na n-ailen cendtarach. Et gabuis a catberred catha 7 comraic 7 comlainn uime .i. léne tbana sídaide do sróll suaicb-*

nídh sainemail líri trebarglaine tairngire ré grían a geilchnis. 7 gabais a ceithri ciarlénti fichet ciartba clártha comdlútha cotúin uime tarsi sin amuigh anechtair. 7 gabais a luirech tigh treabraid trédlúalach don fuairiáran athlegtha ar an úachtar sin. 7 as gabais engach cír cimsach im a muinél. 7 gabais clarcoílér cressa comartaigh comdaingin co n-dealbaib dúabsecha draconn fo chéol a chuirp. Conngab— dó o túrb a slíasat co derca osgaile da sgendis renna 7 fúebuir 7 ro conngbaid a slega crandremra curata coigrinne a n-urcomair in rígh 7 tarraid a chlaidhem úrdorcáir i n-echruis for a cliú 7 glacais a manaís lethanglas límta Lochlannach ina luim 7 tarraid a sciath scothamail scáthuaine co m-buáiltib breca bitháilli do banáir 7 co comr— aib finnáille fionduine 7 co slabradaib sníthi sermachu senairgit for súadklerg a drumá. 7 gabais a cathbarr círach clárach ceth[r]eoachrach den cír.

478. meabais gean gaire ar an allmurach. Cf. ro mebaid lassar mór mirbolla dia gnais, LBr. 8 a.

505. The nine Garbs are also enumerated in the Tor. Dhiarm. p. 150, with some variations. Their names cannot therefore be said, as O'Grady remarks in a note, to be fictions of the writer, certainly not of that particular writer.

525. *ni lamthar bean dib, &c.* Something like the *ius primae noctis* is also found to exist in the tales of the heroic cycle. Thus LL. p. 106 b, 3 seqq. we read: *Ba mór ind airmitiu tra doratsat Ulaid do Chonchobar. Ba si a airmitiu ám leo .i. cecb fer di Ultaib doherad ingin macdacht a feiss la Conchobar in chetaidechi co m-bad hé a cétmunter,* 'Great was the honour which the Ulster people gave to Conchobar. This forsooth was his share of honour with them, viz. every man of Ulster used to bring his virgin daughter to sleep with C. the first night, so that he was her husband.' In the *Tochmarc Emre*, LU. p. 127 a, this custom is referred to in the following way: *Boi fer duaig dothengtha do Ultaib is tig .i. Bricriu Nemtenga mac Arbad. Conid and atbert side: 'Bid dolig ém' or se 'la Coinculcaind anú dogentar and innocht .i. in ben tue leis a feis la Conchobar innocht, ar is leis coll cet ingen ria n-Ultaib do gres.'* 'There was a grim evil-tongued man of Ulster in the house, to wit, Bricriu of the venomous tongue, the son of Arbad. So then he said: "It will forsooth be a grievous thing to Cúchulaind, what will be done here to-night, to wit, that the wife he has taken will sleep with Conchobar to-night, for with him is ever the defloration of maidens before the men of Ulster.'" Conchobar also when enjoying the hospitality of one of his subjects, used to spend the night with his host's wife. *Cecb fer do Ultaib doherad aidchi n-egidechta fess dó lia mnái side in n-aidchi sin,* 'every man of Ulster that would give him a night of hospitality, it was his (Conchobar's) custom to sleep with his wife that night.' LL. p. 106 b.

520. *ar an fáithche. fáidche* is the large green plain or meadow before a *dún* or *brudn* (the *gweirglodd* of the Mabinogion) on which the games were generally carried on (hence also *cluchemag*). The game here mentioned is probably a variety of the so-called 'bandy' of which the author of the Present State of Ireland (1673) says: 'The common sort meet oftentimes in great numbers (in plain Meadows or Ground) to recreate themselves at a play called Bandy, with Balls and crooked Sticks, much after the manner of our play at Stoe-ball.' In LL. p. 63 a, there are mentioned a number of games in favour with the young noblemen that were educated at Emain

Macha, as the *immbhrascad*, or wrestling, the *clucbe puill*, or game of the hole, one party trying to throw balls into a hole, the other, placed before this hole, trying not to let any get in; the *foimmbarrung n-étaig*, or mutual pulling off of clothes, in which Cúchulaind so much excels his comrades, that he takes off his adversaries' whole *decbelt*, or double garment, whilst they are unable to detach even his brooch from his mantle.

562. *mac Bimin*. There are several instances of men being named only by their patronymics. Thus *mac Rotb* in the T. B. C., *mac Lugab*, *mac Cnissi*, Chron. Scot. p. 37, &c.

1b. *amail luas*, &c. Cf. *is and sain atracht Cúchulaind il-lúas na gaitbi 7 i n-atblaimi na fandli*, LL. p. 86 b, and the description of Cúchulaind's steeds, LL. p. 189 a: *at iat redgcaig bedgaich bolgsróin brunnideirg col-luas ainle no cblibaig dar cétró no side gaetbe dar cend machaire*, and LU. p. 80 a: *co lúas faindle no gáitbe no cblibaig dar roe maige*. LL. p. 83 a: *ba samalta ra sidi répgaitbi erraig il-ló Mártai dar muni machairi*. LL. p. 255 b: *bá iarú ar atblaimi*.

576. *do bbean a cumdaighi dib*. Weapons were generally while not in use kept in coverings of leather. Compare LL. p. 108 a, 43:

Sciath aca ar lar a etbair

cona tbugi dubletbair.

'A shield with him on the floor of the boat,

With its covert of black leather.'

Hence the use of the term *oílucud* for unsheathing a weapon, e.g. '*Oslaic go troit tuaga, a gillai!*' LL. p. 102 b.

570. *o brugh Tbaidbg mic Nuadb*. This Tadhg, the father of Finn's mother Murni Munchaem, was mac Achi, and the druid of Cathair Mór (CCn. 1). In the later romantic tales he appears as a sorcerer gifted with supernatural powers. LL. p. 379 a, in the pedigree of Finn repeatedly referred to, makes him one of the Tuatha De Danand: *Muirni Munchaem ingen Taidbg mic Nuadat do Tuatbaib De Danand mátbair Finn*.

578. *táinic trían do gbal*, &c. Cf. *ro sceind da ttrian einigh ocus engnama o laocbaibb na bErenn le cloistecbt an sceoil sin*, &c., Cog. G. p. 204. *dochuaidd da ttrian lachta o ceithbraibb fos don scel sin*, ib. p. 206.

631. *druim re sáegal*, 'back towards life,' to denote a hopeless case. Proverbial sayings of this kind recur in ancient Irish literature as in the conversation of the modern Irishman, and might well be collected and classified under general points of view. Thus, to denote the apparent futility of an undertaking we find the sayings, all of them in Tog. Tr. 629 and 630: *gat im ganem*, 'a withe round gravel,' also LL. p. 88 a, 17; *snám i n-ágid srótha*, 'swimming against a stream;' *lua fri borb*, 'a kick against a boor;' *beim cind fri ball*, 'striking a head against a rock,' *essarcaim cind fri ballib*, LL. p. 176 b; *saiget i cortbi*, 'an arrow into a pillar stone,' LL. p. 176 b; *ucbt ra mórdilind*, 'breast against a great deluge,' ib. The first of these sayings, *gat im ganem*, still lives in the Highlands of Scotland in the phrase, '*deanamb gad den gbainimb*. See Nicolson, Gaelic Proverbs, p. 163. Stories of the sort he alludes to are still told in Ireland at the present day,

though it is generally not the fairies, but the devil that imposes the task of making a rope out of sand. To denote a perilous position we find: *lám in-net natbrach*, 'a hand into an adder's nest,' Tog. Tr. 608, *ropsat lúma in-net natbrach*, LL. p. 304 b; *atbeungid ugra*, 'a redemanding a skirmish,' Tog. Tr. 609; *amal mucca etir ccaib*, 'like swine between hounds,' LU. p. 54 b, 7; *amad fa inneoin*, 'staying under an anvil,' LL. p. 176 a. Easy play: *amal fáel fó chairib*, 'like a wolf among sheep,' LL. p. 258 b, *amal fósaid etir cháircha*, Tog. Tr. 2, 1433. Treachery: *atógur lám a cúl aci*, 'I fear the hand from behind her back,' LU. p. 75 a. Boldness: *lám latraind i n-arbúig*, 'a robber's hand in fight,' Tog. Tr. 651; *bú lunní latraind dar maig leis eturru*, Cog. G. p. 194. The only printed collection of Irish proverbs I know is that at the end of Canon Bourke's Grammar, who took them partly from a MS. collection of proverbs in the possession of Mr. John O'Daly, partly from the list printed by Hardiman ('Irish Minstrelsy,' vol. ii. pp. 397, 409), and partly from other sources. There is, however, a more numerous collection of *Scanraite Eirionnacha* in a small octavo volume marked Egerton 146, in the British Museum, in the handwriting, according to O'Curry, of Maurice O'Gorman and Edward O'Reilly. Among these there is a great number of very interesting ones that I have never seen anywhere else. They well deserve publication. Begley's English-Irish Dictionary (*An Foclóir Béarla Gaoidheilge*), Paris, 1732 (673 col. 4to.), also contains a large number of Modern-Irish proverbs. On col. 668 e.g. the above phrase *druim re sáegal* occurs in *druim do chur risan saoghal*, 'to renounce the world.' The following modern proverb occurs in our text, Eg. 232: *an tráth do ghearus neach géaga an chraim, ní cás an crann fin do thréasgart*. 'If one has cut off the branches of a tree, it is not hard to fell the tree itself.'

One of the earliest Irish proverbs occurs in LU. p. 42, 43, where the translator of Nennius, when he gets to the narrative of Patrick's miracles, exclaims: '*Ferta tra Patraic do imisin dúib-sí, a fíru bErend, is usce do loch in sin*.' 'But to relate the miracles of P. to you, oh men of Erin, would be (carrying) water to a loch.' Cf. *b'e sin salann 'g a chur 'sa mbuir*, Nicolson, Gael. Prov. p. 50. In the preface to his edition of the Three middle-Irish Homilies, Dr. Stokes has noticed two proverbs: *gníad cácb a aimsir*, 'let each one serve his time,' and *is rí cecb slón*, 'every sound man is a king.' The second of these occurs also in the poem ascribed to Fingen, LL. p. 174 b: *uasliu cecb rád; rí cecb slón*. There is a third proverb in the Three Hom. p. 30, 27:

detet torce mór do orcean,

is do úibill fíis s breo

'a great boar cometh of a pigling,
from a spark groweth a flame.'

The second of these verses is again found in Fingen's poem quoted above. In the *Index of Things* to his edition of the *Félire*, Dr. Stokes notices the following proverbs: *limm de romuir*, 'a sip from a great sea,' p. clxxxix; *is colann cen chond duine cen anncharait*, 'a man without a soulfriend is a body without a head,' pp. xli and cxxix; also found LL. p. 283 b, where the same story of Brigit and the *macclérech* is told, with the following addition: *ar is usce loch aelta i. ní maith do dig, ní maith do indlut, is cwmma 7 duine cen anncharait*, 'for as water of a limy lake, neither good for drinking,

nor for washing, so also is a man 'without a soulfriend,' *bot fo Brega*, 'fire throughout Brega,' p. clxxx. One of the most frequent sayings is *gel cecb nua*, 'white everything new,' which occurs in prose and poetry, SC. p. 43, LL. p. 121 marg., LL. p. 149 a, LL. p. 344 b. The following proverbs are also interesting: *dúthiu cecb delg is ou*, 'the younger thorn is always the sharper,' Rev. Celt. II. p. 382; *is aitbe cecb n-delg iss ou* Stowe MS. 992, fo. 65 a, 2; *is fochén aged fécbeman*, 'welcome is a debtor's face,' Rev. Celt. III. p. 184. *ferr cecb dal dia tic síd*, 'better a meeting from which peace comes,' LL. p. 147 b. *ferr síth socbocad*, Tog. Tr. 2, 1454.

We sometimes find wise or witty sayings arranged in a series of three, like the Welsh *trioedd*, as in LBr. p. 70 marg. *Treda dogní in guth do etsecbt bi céin i. beimm trén 7 loc ard 7 rethínche aeoir*, 'Three things cause the sound to be heard afar, viz. a strong blow, and a high place, and clearness of air.' Also LBr. p. 71 marg. *A tri on airecur tol de i. genus i n-úide, cressine im-midais, ettila fri baes*, 'Three things there are through which God's pleasure is attained, viz. chastity in youth, austerity in middle-life, sadness in old age.' Also LBr. p. 176: *trade dremun, is mo col, domun demun 7 ben*.

642. *co toillfedb mac mís etir gach da asna do*. Cf. *go m-ba metitbir ri cend maic mís cecb thotbocht 7 gach thínmi do beired cécib díb de gúallib 7 de sílístáib 7 de ilinnéocaib araile*, LL. 85 b. 'So that larger than the head of a child a month old was every piece and every lump that each of them took out of the shoulders and thighs and shoulder-blades of the other.'

680. *suiste imreamur iarnaidbe*. In the *Togail Bruidne Dá Derga*, LU. 95 b, this weapon is thus described: *fri téora sústa iarndae cona secht slabradaib tredúalacbaib trécbisii cona secht cendphartib iarndaib a cind cacba slabraide, trummitbir tinni deich brudamna cacb n-ae*. 'With three iron flails with their seven thrice-folded, thrice . . . chains, with their seven iron head-pieces at the end of every chain, heavier than a salted pig of ten . . . every one of them.'

690. Instead of *macbtaigbedar* we ought perhaps to read *insaugedar*, as in l. 200. The MS. has *inÍaigbedar* or *mÍaigbedar*.

721. *an Groderg fa bainm di*. Cf. 642: *don craisigh crodeirg chatba*.

734. *Ro freagradar, &c.* Translate: 'Then the beings of the upper regions responded in a meeting of battle between them.' It is noteworthy that, in this description, there is no element of Christian mythology as we find it, e.g. in a similar passage, in LL. p. 291 a: *bá dub in t-aér udsaib-seom colléc do na demnaib oc irnaide na n-anman trúag dia tarrung dochom iffrin, &c.* 'The air above them was black from the demons waiting for the poor souls to drag them towards hell.'

736. *do tbogadar na tonna tromghair*. The sound of the waters is often in Irish poetry interpreted as expressing a human sympathy in the fate of men. Cf. l. 993: *trenchainid na tonna iad*. In a tale of LL. p. 175 a, somebody makes a wrong leap (*sáebleimm*) into a lake and is drowned; the wave closes laughing over him, '*ro tbiú tond tairis*.' In the same way in the version of the story of the children of Israel, LBr. 118 b, the Irish translator says of the Pharaoh's troops being drowned in the Red Sea: *ro gáir in muir dar in slog*. Compare also the legend of the three waves of Erin (referred to in our text, l. 927) the *Tonn Glidna*, *Tonn Rudraige*, and *Tonn Túage*. They

are said to roar whenever some important news gets abroad in Erin, LL. p. 173b. Cf. *co ro gésotar trí tonna bErenn*, LL. p. 176a.

829. *nír theilg gaeth*, &c. Compare with this the description of the Battle of Clontarf, in the Cog. G. p. 182.

864. *is e cédduine tuc tuagh leathan ar tús a n-Eirinn*. There are many anecdotes like this illustrating the general superiority of the weapons and armour of foreign peoples over those of the ancient Irish. Thus the *Dubgaill*, or Danes, are said to have introduced a particularly broad spear, or *laigen* (LL. p. 159a), whence the province of *Laigin*, or Leinster, is fabled to have received its name (*i. do na laignib lethanglassu dobertsat leo na Dubgaill tar muir anall*, LL. p. 377a). Hence, in the description of Finn's weapons quoted above, one of his spears is called *manais lethanglas límta Lochlannach*. The *túag*, or battle-axe, is however, mentioned as one of Cúchulaind's weapons in LL. p. 102b: '*Osiaic go troit tuaga, a gillai*.' And *sain focbeird Cúchulaind moroscur de, col-lotar a thúaga de go Mag Túaga i Connactaib*, &c. Therefore O'Curry's statement (Manners and Customs, II. p. 318) that the *túag* is not mentioned in the T.B.C. is wrong.

868. *tangadar caera teineadb fon fáithce don billi sin*. Professor Rhys suggests the following translation: 'there came berries of fire over the plain from that tree' (*bile*). But Begley's *caor theinntighe*, 'a thunderbolt,' justifies my translation. Cf. l. 577 and 580.

914. *tucadb a gairm rígh os aird*. The custom of hailing the new-elected king with the *gairm rígh* is also mentioned in the Sergl. Concul. 27 (Ir. T. p. 214): *ocus gongarar garm rígh dó*. Hence such phrases as: *bid lat ar ríge cia chongarthar ainm ríge*, LL. p. 106a, and *congairther ríge n-Ulad do Chonchobur*, ib. *iss and sin tra ro gaird ardríge choicid bErenn do Chonchobur*, ib. p. 106b, 1. Perhaps also in l. 904 we ought to read: *tucadb gairm rígh an domain do*.

961. *an leg. a fis?*

973. *do breith gach ain budh inleighbis*, &c. Cf. *agus ro chuir gach aon do bhi inleighbis go baít a leighbiste*, Tor. Dh. p. 162, 1.

992. Read: *beac an t-ingnadb dam-sa*. In the MS. there is a dash over the first *n*.

1002. Instead of *dbali*, Mr. Hennessy suggests *do bbi*.

1036. *ro claidheadb a feart*, &c. This is the stereotype close of most of the tales called *Aideda*. It is generally added that the name of the deceased or some sort of inscription in Ogam characters was written on the stone. Cf. l. 500 and *Aided Cl. L.* p. 68: *agus do badblacadb clanna Lir agus do tóghbadb a lia ós a leacht agus do scríobbadb a n-anmanna oghaim agus do fearadh a g-cluiche caointe*. LL. p. 258b: *ro claided uíg do Feirb iar sin 7 do tócbad a lia 7 ro scribad ainm oguim 7 dorigned duma immon lice*. 'A grave was dug for Ferb, and her stone was raised, and an inscription in Ogam was written, and a mound was made around the stone.' *Ainm* in such connections does not necessarily mean 'name,' but 'inscription' generally. This is evident from such passages as LL. p. 66a: *id níackais é side 7 ainm n-oguim 'na menoc 7 is e ainm hóí and: Gípe tised*, &c. 'And this is the inscription that was on it: Whoever shall come,' &c. The usual mode of burial with the ancient Irish seems to have consisted in a grave (*fert* or *úag*) being dug, in which the corpse was put (if he had been slain in battle, with the face towards

the enemy, cf. Jubainville, Introduction, p. 179), and a stone (*lia*) being placed above it. Thus Derbforgaill is buried, LL. p. 125 b: *ro lad a fert 7 al-lia la Coinculaind*. LL. p. 106 b: *focberte a fert 7 a lecht 7 a lie*. LL. p. 15 b: *ro class a fert 7 sdair a lia*. LL. p. 30 b: *ataat dís cbloich and i. lecht Con indala n-dí 7 lecht Cetbin alaile*. Oss. I. 1: *lia uas lecht*. Conchobur was buried on the spot where he had died, and a stone pillar was placed at his head and at his feet, LL. p. 124 a: *atd a lige and baile i torcbair 7 cortbe fria cbend 7 cortbe fria cbossa*. Over the grave-stone was then sometimes raised the *duma*, or mound, as in the passage from the *Tochmarc Feirbe*, quoted above. In LU. p. 38 b, 4, fifty men and women are buried beneath one *duma*. A *tréduma*, or triple mound, is mentioned by Petrie, Tara, p. 117.

1087. *ro ferad a cluitbe cainteab*. Cf. l. 501 and the passage quoted above from the *Aided Cl. L.* This custom, which corresponds to the modern *caoine*, we find often mentioned in the heroic tales. It was also customary in lamenting the dead to enumerate their good qualities, as the following passage in the *Toraigecht Tána Bó Flidais*, Edin. LIII. col. 87, shows: *do ghab ag égainne a maic 7 acc tabairt a tbesmolta*, 'he began to lament his son and to enumerate his several qualities.'

EXCURSUS

ON OLD IRISH METRIC.

THE poem which closes our tale is composed in a metre of which the following is the system: $3a-7b-7c-7b$, all the rime-words, with two exceptions, being monosyllabic. There is an irregularity in the eighth stanza, where we have $4a$ instead of $3a$, with a dissyllabic rime-word. The rime a reappears in a word of the second line (*cúan-rúadb, troma-tonna*); if this happens to be the last word of the line, as is the case in most of the stanzas, the metre then changes to $3a-7a-7b-7a$. The rime c reappears in a word of the fourth line (*chonn-tonn, bbi-tí, síleann-dileann, dos-tros, sáer-sáeth, ré-gbné, máin-máidb, dbamb-ghabb*). The lines are to be read without up-beat, like trochaic poetry, if one may borrow this term from Greek and Latin metric. There are thus two stress-syllables in the first line, and four in the other three, thus:

/ \ /
/ \ / \ / \ /

I do not remember to have met with this metre anywhere else. A metre, however, which approaches it very nearly (viz. $3a-7x-7a$, a being dissyllabic, x trisyllabic) is employed by *MacÍsu bua Brochúin* (+ 1086) in a hymn to S. Michael the Archangel, of which Dr. Stokes in *Goid.*² p. 175 has printed two stanzas from the MS., H. 2. 16, col. 336. I here give the whole of this poem from a copy which I owe to the kindness of Dr. Stokes, adding the variants from another copy of it in *Laud* 610, p. 118 a. 2:

*A aingil,
beir, a Michil mórferraig,
gusín coimdid mo chaingin.*

*In chúine?
cuinnig co dia n-dilgudach
dilgud m' uile adbail uile.*

*Na furig!
beir mo dúthracht n-diuburtach
gusín rig, gusín ruirig.*

2. *morfertaig* L. 3. *cusín—mu cáingin* L. 5. *cuinid—dilgudach* L. 7. *fuirid* L.
8. *mu duthracht* L. 9. *ruiri* L.

<i>Dom' anmain</i>	10
<i>tuc cobair, tuc comdidnad</i>	
<i>in uair tectha don talmáin.</i>	
<i>Co daingen</i>	
<i>ar cend m' anma ernáides</i>	
<i>tair co n-ilmilib aingel.</i>	15
<i>A mílid,</i>	
<i>for bith cham claen cosnumach</i>	
<i>tair dom cobair darírib.</i>	
<i>Ni tarda</i>	
<i>dínsium fora n-abraim-si,</i>	20
<i>i céin mairer nim fargba!</i>	
<i>Not togaim,</i>	
<i>gura saera m' anmain-si,</i>	
<i>mo conn, mo ceill, mo cbolaind.</i>	
<i>A cbaingnig,</i>	25
<i>a cboscúraig, catbbuadaig,</i>	
<i>a marbad Anchríst ainglig.</i>	

The foregoing remarks on the metre of our poem may require some explanation after the new views on Irish metric recently brought forward by Professor Zimmer in the second *Heft* of his *Keltische Studien*, where he endeavours to establish the position that Old-Irish poetry, like Modern-Irish poetry, must be read by word accent. I do not believe that many students of Irish poetry will share his views, yet, as the number of such persons is very limited, I may possibly by refuting them render a good service to philology generally.

Zimmer's position is that in Irish, as in Teutonic, poetry word accent and metrical accent are identical. This he says on p. 159. But almost in the same breath he modifies his statement, laying down the new rule that ANY SYLLABLE EXCEPT VERBAL PREFIXES (NOT INFIXED PRONOUNS) IMMEDIATELY PRECEDING THE SYLLABLE BEARING THE PRINCIPAL ACCENT MAY HAVE THE METRICAL ICTUS. This is something very different from his first position. We cannot speak of accentuating poetry when we have to read, as Zimmer shows in the hymn which he scans, *dó càch* l. 17, *ít biù* 26, *inné cloén, ná nòeb* 30, *fríd chorp* 32, *í cetáidchí* 32. And if in the one hymn which he analyses verbal prefixes immediately preceding the syllable with the principal accent really never have the metrical accent, this can only be accidental. For I maintain

10. <i>domm</i> L.	11. <i>comdignad</i> L.	14. <i>cenn</i> L.	15. <i>conn</i> L.	16. <i>mílid</i> L.
17. <i>cam</i> — <i>cosnumach</i> L.	18. <i>tar</i> after which <i>le</i> has been erased— <i>darírib</i> L.	20. <i>dínsim</i> L.		
21. <i>inectn</i> L.	22. <i>mo togaim</i> L.	24. <i>colaind</i> L.	26. <i>coscúraig</i> L.	27. <i>ancrist</i>
<i>amlaid a aingil finit</i> L.				

that there is not one page of Old-Irish poetry in which there would not be one example at least of such prefixes having the metrical ictus. This will especially be the case, if we are to read all verses of seven syllables as Zimmer wants us to read Fiacce's hymn; but however we may scan the seven syllables, we cannot escape such contradictions. If according to Zimmer's law we read *dogní* in one line, we may find that we have to read *dógni* in the next. In our poem, e. g. we must read *dóni* in lines 1004 and 1010. We may therefore safely say that Zimmer has deceived himself, and that if he had applied his law to a few more poems, he must have become conscious of his error. But let us now see how he arrives at his theory. On p. 159 he says: 'If we wish to subordinate Old-Irish metric to either of the two great metrical principles, this can only be to the accentuating;' and on p. 155 he again talks of 'the only two kinds of metric prevailing in the Indo-European languages, the prosodiocal and the accentuating.' This may be true for what he himself calls 'real, natural' poetry, but I ask is that the character of Irish poetry, or of what has come down to us under that name? Nothing more artificial and unnatural than this can well be imagined.

Moreover, Professor Zimmer seems to ignore the fact that there were other Indo-European peoples who knew no other law in their metrical compositions than that of counting syllables, i. e. of tying down the metrical lines to a fixed number of syllables, irrespective either of word accent or quantity. (Cf. Zeuss², p. 934: 'satis habent parem syllabarum numerum versibus tribuisse.') All the older Slavonic and Lithuanian poetry is of this kind, and the Irish would thus certainly not stand alone.

On p. 157 Zimmer then comes forward with O'Donovan's statement that Modern-Irish poetry of the last two centuries (O'Don. says no more) is read according to word accent. No doubt O'Donovan's statement is correct, but if Zimmer makes it the starting-point of his inquiry, and if moreover, to exemplify it, he gives us a translation into Irish of Moore's 'Harp that once' and an extract from the Archbishop of Tuam's translation of the Iliad, he again deceives himself and his readers. No more unscholarly way could well be taken. If a people with an inferior metrical system (as that of counting syllables certainly is) come into contact with a literature where a superior law of metrical composition is followed, they will naturally adopt it. This was the case in the Slavonic literatures, and we must be prepared for the same thing happening in Irish literature. The translator of Moore therefore naturally adopts the metre of his original, and the Archbishop in translating his Homer chose the heroic couplet, as did Pope before him.

We are therefore justified in saying that Professor Zimmer has failed on all points, and if we now proceed to develop our own views, we shall for our first proposition, which is a negative one, viz. that OLD-IRISH POETRY WAS NOT READ ACCORDING TO WORD ACCENT, adduce Zimmer as our authority. For, as we have shown above, Zimmer has wished and tried to prove the accentuating character of Old-Irish poetry, and has signally failed to do so.

What we positively know about Old-Irish poetry is that EACH VERSE WAS CONFINED TO A STRICT NUMBER OF SYLLABLES; a rule from which there is no deviation. On

the other hand, Modern-Irish poetry with its word accent does not necessarily require the same number of syllables in each line. May not this difference have something to do with that other difference, the change in the placing of the metrical accent? An example will greatly help us in developing and illustrating our views. Let us take that most frequent metre requiring seven syllables in every line. Whilst a poem of that kind is generally handed down pretty correctly in our oldest Irish MSS., in those of the last two centuries we find some lines containing eight, nine, ten, or even more syllables. Take as an instance the opening *rann* of the *Laoidh Oisín ar Thír na n-Óg*, as published by the Ossianic Society in their fifth volume. Every modern Irishman will read this with the following metrical accents :

*A Oisín úasail, a mbé an rígh,
Dob' féarr gníomb, gáisge 's glíath,
Aistbris dúinn anóis gan mbaírg
Clonnos mbaíris tar éis na bb-flann,*

i. e. according to word accent and with four stresses in each line. Now there can be no doubt that this poem was composed at a time when it was still necessary to have a definite number of syllables in each line, and moreover, that its metre required seven syllables. In order therefore to reconstruct it we should have to throw out superfluous words. The first line, e. g. might have run thus in an Old- or Middle-Irish poem :

A Oisín, a maic ind rígh.

Why has tradition not stuck to this? Why has it not preserved the seven syllables? Simply because when the mode of reading it was changed, when word accent and metrical accent became identical, the line was somehow felt to be incomplete, and it became necessary to fill up the gaps. For according to word accent the above verse would read thus :

A Oisín, a maic ind rígh,

with three metrical accents only. *úasail* was therefore put in to have another, a fourth accent. And why this? Because THE OLD SEVEN-SYLLABLE METRE ALSO HAD FOUR ACCENTS. There can be no doubt how these accents were distributed. The rime-word at the end naturally carried one, and thus in going back from the end of the line to its beginning we are enabled to correctly place the metrical accents. All verses of seven syllables thus have a trochaic movement, those of eight begin with an up-beat and thereby receive an iambic character, e. g.

tucc dúm do iéir, a maic mo dé.

The correctness of our conclusions so far is borne out by a very important and trustworthy witness that always ought to be heard in metrical matters, viz. music. In Irish national music the melody does not concern itself about the word accent, MUSICAL AND VERBAL ACCENT ARE NOT IDENTICAL. Take as an instance any song in the collections of Petrie and Joyce, e. g. the famous *Le fíinne geal an lae*, Joyce, *Ancient Irish Music*, p. 8. This song is composed in the following metre : 8 *a*—6 *b*—8 *c*—6 *b*. To read it properly we must begin with an up-beat and read it like iambics. The tune to which it is set

treats it in the same way, and regardless of word accent, all the accent of the music falls on the syllables *-din, do, bhas, -mach*, thus:



Whilst then the old metrical system has long been given up for recital and reading, music has more faithfully preserved the old state of things.

There can be no doubt that it was in consequence of their acquaintance with English poetry that the Irish adopted the accentuating system of metric. Their own imperfect system of counting the syllables was not able to stand its ground against the superior one of bringing verbal and metrical accent into harmony. It is this adoption of a new system which brought about the otherwise inexplicable condition in which Old-Irish poetry has been transmitted to us since the last three centuries, for that I take, roughly speaking, to be the time when the change set in. The scribes now ceased to copy ancient poetry faithfully, but as they tried to read the verses according to the new accentuating principle they altered them, putting in words according to their fancy.

The following instances from two versions of the *Aided Clainne Lir* may serve as an illustration of this fact. They might easily be multiplied. I give, first, the reading of the older version in the Edinburgh MS. 38 (Edin.) and then the text as it is printed by the Society for the Preservation of the Irish Language, Dublin, 1883, from a later MS. The numbers refer to the paragraphs of this edition¹.

- Edin. *bhár seoládh risán n-gaoith n-gáirbh—*
 20. *bheith dha seoladh risán n-gaoith n-gáirbh.*
 Edin. *óle sen dá ttugús 'bhur g-ceánn—*
 29. *óle an séan da d-tugas in bhur g-ceánn.*
 Edin. *íngbion Oiliollá Aránn—*
 29. *Aífe íngbion Oiliolla Arann.*
 Edin. *dúit ar áon is d' ár n-atháir—*
 35. *dúit-si mar áon is d' ar n-athair.*
 Edin. *dó Lir Síthe Fíonnacháidh—*
 35. *dó Lir Síthe Fíonnacháidh cháidh.*
 Edin. *ráchmaoid ás sin d'ár b-pianád—*
 35. *ráchfamáoid as sin d'ar b-pianad.*
 Edin. *ás amláidh ordáigbim m'úaign—*
 67. *as ámlaidh órdaighim an úaign.*

¹ I may here mention that the lines from the *Aided Clainne Lir* quoted by Atkinson, *Irish Metric*, p. 20, and again referred to by Windisch (*Dr. Texte*, II. 1. p. 169), run thus in the oldest version of this tale in the Edinburgh MS. xxxviii:

*Budh hiad ar g-coileacha cuanna
 tonda síile scarbhruadha,
 'nar g-ethrar éomhechloinne Lir
 gan donadhaigh dá easbuidh.*

Edin. *ímtbigh gó luatb águis táir—*
ímtbigh go luatb is táir a n-dm.

The following, then, I take to have been the development of Irish metric from the earliest known times to the present day. In a first period, that of the Old- and Middle-Irish language, the syllabizing principle with its regular alternation of stressed and unstressed syllables (arsis and thesis) reigned paramount. In a second period, the exact limits of which have yet to be defined, the influence of the purely accentuating metric of English poetry came to be felt so powerfully that the syllabizing principle was given up. While the same number of stress-syllables was still retained, the metrical accent was brought into harmony with the word-accent. Gaps that thus sprang up in the verses were filled up by chevilles and other artifices. In a third and last period the accentuating principle was completely adopted.

As my friend, Dr. W. Wollner, informs me, we find the same development of metric in the poetry of those South-Slavonic peoples by whom the influence of German poetry was most felt. Thus in one and the same Slovenic song (from Krain) we have in one verse the Old Slavonic syllabizing metric, eight syllables with four stresses:

Príšla je néka búda xvír
Príšla je míška x míšeti,

while in another verse the German accentuating principle is followed:

Še je príšla néka bújli xvír
Príšel je médvéd x medvéddeti.

These are instances of exactly the same nature as those given above from the *Aided Clainne Lir*.

I will now once more put together what I regard as the principal laws of Old-Irish metric, and illustrate them by some examples. Every line must consist of a certain number of syllables. As a rule the last word (which may be of one, two, or three syllables) is a rime-word corresponding to one in the second or third line. These rime-words serve to bind together the single lines into couplets or quatrains. They always carry the metrical accent. Every line has a pause or caesura which is easily recognisable and always regular in metres of ten or more syllables, whilst those of eight or less syllables show greater irregularity. Sometimes the words before the caesura rime with each other as in the metre (11) given below. All other requisites of Irish poetry are of a secondary nature; for all the great varieties of Irish metres, some of the most complicated of which I have noticed in the *Revue Celtique*, VI. p. 191¹, depend only on these two principal requisites, a certain number of syllables and rime. There are verses with from three to twelve syllables variously arranged, and the rime may be placed differently and be either monosyllabic or dissyllabic, sometimes even trisyllabic. Beside the more usual metres and those noticed by me in the *Revue Celtique*, the following may serve to illustrate what I have said. I only notice their number of syllables, their rimes, their line-pause, and their accents.

¹ Windisch is wrong in saying in his article *Keltische Sprachen* (Ersch and Gruber's *Encyclopædia*), p. 150 a, that the metre *a a b c c c b* is unusual in Old-Irish poetry.

(1) $5a-5b-5c-5b$, with monosyllabic rime-word, with three stress-syllables in each line, a line-pause after the third syllable.

LL. p. 147 a: *Á maccáin, na cí,*
cia so dógra atái,
mó chride¹ dólóftí
diá clor-sá do chuí, &c.

LL. p. 148 a: Fothud na Canone cecinit:
Cért cech ríg cor-réil
dó chlannaib Neil náir
ácht triar (ní dlig cért)
diá raib nért na lúim &c.

Here the rimes *a* and *c* reappear in a word of the second and fourth lines respectively (*réil-Néil, cert-nert*).

(2) $5a-5b-5a-5b$, with trisyllabic rime, with three stress-syllables, a line-pause after the second syllable.

Aid. Cl. L. (Edin. 38): *Ólc an bhéatha sí,*
fúacht na bóidhebi sí,
méad an t-inéachta sí,
crúas na gáoitbi sí.
Rém thriar derbhrathar
sun do sgarus-[s]a,
fúar² an cbombursa
sruth na mara sa.
Ann do luighdis-[s]ion
fú mo chaoimsgiatkaibh,
tonn da ttreúntuargain
Conn is³ casimb-Fiackra.
Do chuir lesmbáthair
sinn ann ceathrar so
anocht⁴ 'sa dochar so:
clc an bheatha so.

(3) $6a-6a-5b-6c-6c-6c-5b$, *a* and *c* being rime-words of two syllables, *c* of one, with three stress-syllables in each line, a line-pause after the fourth syllable.

LL. p. 174 b: *Cúin tecaít na téchta?*
Sláinnid dám far sléchta
có Conchóbor cáirn.
Inn anáid i n-Emain
in flaith cúna flédaib
no¹ inn ed tíc do débaid
i n-degaíd a tuírb! &c.

¹ To be read *chrí*.

² as *fúar*, MS.

³ To be read 's.

⁴ To be read 'nocht.

(4) 6 *a*—6 *b*—6 *c*—6 *b*, all the rime-words of two syllables, three stress-syllables in each line, a line-pause after the fourth syllable.

LL. p. 35 b: *Dó cecbaíng do Brégaib*
í-l-Lifé laind fódair,
cór-rancútar Lúgin
á les néch dia cóbair &c.

(5) 7 *a*—5 *b*—7 *a*—5 *b*, *a* of three syllables, *b* of one, the lines of seven syllables with four, those of five syllables with three stresses, a line-pause after the fourth syllable.

LL. p. 47 a: Dallán mac More cecinit:
Cérball cúrrig cáem-Lifé
clód catbá for Cónd
rá facsín a áebdreché
ár batb cnúgba córr.
Ár card 's ar cúlicán
cáemgneach lánd na láim
mác mor móltbacht Múricáim
có m-buadaib co m-búig &c.

(6) 7 *a*—7 *a*—7 *b*—7 *a*, *a* trisyllabic, with four stress-syllables in each line.

Stowe MS. 992 fo. 84 b. 2 (Rev. Celt. VI. p. 184):
Á Emír, nirsámrúná
dórinis gnim n-árdulá,
ímtecht úaim le Túir n-Glestá
ís mer inndáslá.

(7) 7 *a*—7 *b*—7 *a*—7 *b*, *a* trisyllabic, *b* dissyllabic, a line-pause after the fourth syllable.

Aided Cl. L. (Edin. 38):

fongnadb lém an báili sí
már 'ta gán tech, gán toigbé,
már adcbalam an báili sí,
úcbán as cradb lém' cbroidbé.
Gan cbona is gan cbuanarta,
gan mna is gan riogbraidb ratbmair:
mar 'ta anois ni cbualomar
an ait si riamb 'g ar n-atbair.
Gan cborna, gan cbopána,
gan ól 'na mburaibb soillii,
gan mbacraibb, gan mbacamba,
mar 'ta anocht as tuar toirrsi.
Mar 'ta lucht an bbaili si,
ucbán as cradb lem cbridbe:
ata anocht ar m'airi-si
nacb marionn triath an tigbe.

Ge ata muine glaisneunta
'san ait si a m-biodb ar n-atbair,
tightbe fionna fairsenga
fa minic ann anallain.

A bbaili si a bb-facamar
ceol is imeirt is aonach,
dar lem as e an t-atharrach
mar 'ta anocht iona aonar.

Meid don deobar fuaromar
ón tuinn mbara go aroile,
a leitheid ni chualomar
d' imthecht ar dbaoinibh oile.

Dob' annamb an baile si
taobb re fear is re fiadbbbaidb,
ni mair fear ar n-aitbeinti,
sinn 'san ait si gerb iongnadb.

(8) 11a-11a, a monosyllabic, a line-pause after the eighth syllable, the last two syllables before the line-pause riming with one another. Six stress-syllables in each line:

LL. p. 174 a: *Cánas táncatár na tébta* *súnd do cheín?*
Ínslainníd dam-sá bar n-écbtra *ín dam réir.*
Táncamár on Chbrúacbain chróda *(núcb bec blád)*
cúcut-su á Gboncbóbuir cbóra *(crúaid do gál).*

(9) 12a-12a, a dissyllabic, a line-pause after the eighth syllable, six stress-syllables in each line:

LL. p. 181a: Fland Manistrech cecinit:
Cía triallaíd neeb áisnis sénchais *Áilig élaig &c.*
 Ibid. *Bútar óc bErénn co íarair* *(ámra in lúct sin)*
cóna fúaratár don fécht sain *ísind lúct sain &c.*
 LL. p. 182 a: *Ani dóronsát do chálmu* *clánna Eógain*
cía merádid ní etát a *árim éolaig &c.*
 LL. p. 183 a: *A n-gluind, á n-ecbtá, a n-órgni* *bútar [íli], &c.*

I hope that the above theory about the correct reading of Old-Irish poetry will also clear up other points of Irish metric hitherto doubtful. One point certainly which has never yet received a satisfactory explanation is now made clear, viz. the rule according to which a hiatus is allowed to stand. This rule, easily derived from the above and other instances, is: A HIATUS IS ADMISSIBLE ONLY WHEN ONE OF THE TWO SYLLABLES CONCERNED BEARS THE METRICAL ACCENT, as e. g.

LL. p. 174 a: *á Meidb is a Áilill ámra* *cálma á crí.*
 LL. p. 147 b: *ní innísfind í fail bán.*
 LL. p. 127 a: *cóica íngen íngnathách, &c.*

In conclusion I may mention that it is a curious fact, and one well deserving of further investigation, that many of these old rhythms have in quite modern times been resuscitated by English, or rather Scotch and Irish poets. We here refer more especially to Burns, Hogg, Moore, and others who, in writing words to old Gaelic or Irish tunes, were led by their fine feeling for measure to an often most felicitous reproduction of those ancient rhythms, while similar attempts at an adaptation of verse to such tunes made about a century or two earlier show a decided lack of such genuine poetic instinct. Thus, to mention one striking instance, Burns' and Hogg's well-known song, 'My love she 's but a lassie yet,' shows the same metrical structure as the Ossianic poem published by me in the *Revue Celtique*, VI. p. 186, viz. $8a - 8a - 8b$ (or rather $4b + 4b - 8a$, a being trisyllabic, b monosyllabic. The only difference is that while the Irish poem has seven syllables, those of Burns and Hogg have eight, and show therefore an iambic movement, in accordance with the tune which begins with an up-beat. Indeed, but for the very different character of the old Ossianic poem one might sing it to the same air to which Burns and Hogg wrote their songs. Now, in the Balmoral edition of the popular songs and melodies of Scotland, by G. F. Graham, 1884, p. 33, we are told, on the authority of Charles Kirkpatrick, the annotator of Johnson's Museum, that the old title of this air was 'Put up your dagger, Jamie,' and that the following words, first published in the *Vox Borealis*, or *Northern Discoverie*, 1641, used formerly to be sung to it:

'Put up your dagger, Jamie,
And all things shall be mended,
Bishops shall fall, no not at all,
When the Parliament is ended.
Which never was intended,
But only for to flam thee,
We has gotten the game, we'll keep the same,
Put up thy dagger, Jamie.'

The most obvious deficiency in these verses, as compared with those written to the same air by Burns and Hogg, is the absence of the trisyllabic rime. This might, however, easily be supplied by adding an *o!* after *Jamie*, *mended*, *ended*, &c., an artificial way of overcoming the want of trisyllabic rime-words in English so frequently employed by Burns.

When the above was already in print, Professor Windisch kindly sent me his article on Fland Manistrech's poem on the birth of Áed Sláne. Of the many new and important metrical observations with which this article abounds, none are in opposition to my theory, while some of them decidedly tend to confirm it. I shall here mention two of these which seem to me most conclusive. On p. 227 Windisch, noticing such rimes as *ré—chele*, *glé—messe*, SP. IV., says that a satisfactory explanation of this phenomenon can only be found if we assume the metrical accent to have rested on the short *-e*. Now this will be found to be the case in all the instances given by Windisch,

if read according to my theory. Again, on pp. 222-3, Windisch takes exception to such verses as *ba coirthe a ridadart*, where according to him a hiatus cannot be permitted. The truth is, as explained above, that the metrical ictus on the *-e* in *coirthe* does allow the hiatus. It is the same in the line: *dó feiss áidche bí linnib*, and *á n-dorígenáí in rí*.

On p. 223 Windisch notices some heptasyllabic metres that begin with a line of three syllables, thus *3 a-7 b-7 b-7 b*. Such and similar metres are of the same nature as the poem at the end of the *Cath Finntrága*, and the hymn of Mól Ísu noticed above. It is, however, noteworthy that in the poems quoted by Windisch the trisyllabic line does not form an essential part of the metre, as it only occurs in some stanzas, generally the first, whilst in others it is replaced by a *7 a* line. The instances of this last nature may easily be multiplied. The following all occur in the Notes to the *Féilire*.

p. xxxv: *Isucan*
alar lium im disirtan;
cia beth clerech co lín sét,
is bréc uile acht Isucan.

p. lii. Oengus cecinit: *Fintan fial*
ní ro tbomail ra ré riam
acht aran eorna fedda
ocus usce créda criad.

p. lxxiii: *A Derlfraich,*
a máthair Tigernaig noeim,
toet do chobair nár bo mall
dluig in crand bi fail in t-saer.

p. lxxxviii: *A muilind,*
cia ro meilt mór de thuirind,
ní ba comcilt for serbaind,
ro meilt for úib Cerbaill.

p. cxlii: *Is marb lon*
do Chill Garad—mór in don!
D'Erind co n-ilar attreab
is díth léigind 7 scol.

Atbath lon
i Cill Garad—mór in don!
Is díth léigind 7 scol
indsí Erenn dar a bor.

INDEX VERBORUM.

A.

abur (= M.I. ommar), *a trough, vessel*. umar, omar, amhar! O'R.—gan usce 'na abur, 49. pl. nom. a lóth-ommair, LL. p. 54 a.
adnaire, *shame*.—425. 685.
aeder, m., = Lat. *aether*.—nom. an t-aedhear, Eg. 134. gen. etheoir, Tog. Tr. 2, 1006. dat. i n-etheoir, lb. 1007.
aibheoch, *terrible, wonderful*. aibheasach, aibhseach, O'R.—comp. aibhsigi, 824.
aicill, *meeting, encounter*.—frisín aicill, 558. a n-aicill a cheill, 627. atait mic Morna for aicill do marbtha. Mcgn. F. 12. dogensa fíed, ar Cúchulaind, i n-accill 7 i n-airichill Conchobair, LL. p. 172 a. For **airichill**, *reception, preparation*, cf. Tog. Tr. Ind., and add: d'fúgrad 7 d'oirichill fothaighthi 7 fuaclaicthi asin doire Egeptecda, LBr. p. 118 a. coimétaid in cáisc coiméda do frecam 7 do frithaillem, d'iaromoracht 7 d'airichill cecha bliadna, LBr. p. 123 a. do airichill 7 do airtin for in coblach, Alex. 329. confogabsat a m-bruinde os talmáin oc airichill in chomraic, Alex. 723. ní reilced riam i n-eislind i. do airichill maic ind rig, LL. p. 106 b, 10.
aire, *strait, difficulty, hardship*, O'R.—isin aire ud, 982.
airece, 44 = [f]airece.
air-ohenn, *side, border*.—da gach oirchinn, 744. la airchinn tirc. LL. p. 169 a. do cech ái 7 do cech airchind immon dúnd, LL. p. 254 b. cach n-ulind 7 cach n-ind 7 cach n-aird 7 cach n-aircind don charpat sin, LU. p. 79 a.
airnem, *a grinding-stone, whet-stone*, O'R. móraíne ar bháir gach ruainne da íolt, Eg. 212; LU. p. 80 a, 13.
áiseoch, *aged, of a certain age*.—443, where Eg. has aosmhar.
aithes, *victory, triumph* (?) O'R. (athas m.) gnimh na echt na aitheas. pl. aitheasa, 355. Cf. aithesach.
aitten-garb, *rough with furze*.—774. From

atten, *furze*, we have attneoch, *furzy*: cia cend in cend attnech acarb mór ut? LL. p. 111 b, 11.
alad-bennach, *having speckled points* (?). sciath imealchain aladbhenach, 627. From **alad**, *speckled*, O'R. and Dict. H. S. (cf. milchu alath, LLec. col. 620; odor, alad 7 riabach, LL. p. 54 a, 37; Tog. Tr. 2, 882.) and **bennach**, *having a horn* (cf. **Find-bennach**, *Whitehorn*, the name of the famous cow of the T.B.C., and **6en-bennach**, *a unicorn*, LL. p. 135 a and 136 a). If we read alad-benach, we might translate *wound-cutting* (benach from root of benim).
all-marach, adj. *from beyond the sea*, subst. *a foreigner*.—pl. nom. nicon ticíat allmaraig a chill, LBr. p. 204 a. na d' [f]etar-sa indat hErennaig no indat allmaraig, LL. p. 256 b. gen. ar uamain na n-allmarach, LL. p. 208 a. 1. Cf. **all-maire**, *importation*, O'R. all-maire sét, LL. p. 343 a. almuire, LL. p. 215 a. **all-a** (cf. **sund-a**) is the opposite of **an-all**, and means *to yonder*. **all-tar** corresponds to the Latin *ultra* (as *cen-tar* to *citra*), and frequently occurs as a noun meaning *the other world, das Jenseits*, as in Gild. Lor. Gl. 147 (quoted by Windisch, Wörterbuch s. v.), and in LBr. p. 74 c: ar na coemsa ní dún fri tidecht in chentair 7 ar phianaib in alltair, or Edin. XV. p. 29 marg.: amen, a Mhuire, tabhair trocaire dhamb annsan alltar dheigh-ionach et comarle mo leas 'san cendtar. Hence **alltarach** i. frie anall, SG. 71 b, 1. com-mebuid inde ind óe altarach resin gai, LU. p. 70 a.—Cf. W. allforaid.
amlach, *curling*, O'R.—249.
anamain, *staying, abiding*. Inf. of **anam**.—gen. **anamna**, 54.
anart, *bundle cloth, narrow linen; fine linen*, O'R. *sheet*, Three Hom. p. 36, 8.—sg. gen. imscing linanairt gil co n-delbaib inganta-chaib fri fraigid and, LL. p. 256 b, 1.
anart-gol, *linen-white*.—73.
anscuicthe, *immovable*. Cf. O'Dou. Suppl. s. v. annscuithche. cen teora ailig anscuithi

breth, A. F. 6. Cf. tunide, Tog. Tr. Ind., and adl: búí issin tunide sin co tráth teit árnabarach, LL. p. 290 b.

arachtach, *monstrous*.—Eg. 194.

ardaigim, *I grow high, rise*.—39.

arsa, *inquit*, originally **ar se**, *said he*.—arse in gilla, LL. p. 82 b. abert Adomnán: inthig-siu, ar-se Adomnán, 7 abbair fris-sium, LL. p. 307 a. Cf. cuich tussa ale? forsin senoír, Laud 610, fo. 9 a. 1.

arsaidecht, *f. old age*.—sg. gen. arsaidechta, A. F. 41.

arsainte, *ancient*, O'R.—608. incheillta in loch uli o senechallid arsanta Alex. 695.

árus, *a dwelling, habitation*.—437. Eg. 135. pl. dat. da dagárasaib, LL. p. 262 b.

ascid, *a request, a request granted, boon, gift*.—166. ní hai-cidh eaid ar charaid, O'Don. Gr. p. 166. ascaid dam-sa uaib dana, or si. Cia ascaid? or siat. M'ainm for in inisi seo, or si, LL. p. 13 a. tabar ascaid dún, or Fergus. Ní beta-so ascaid uaim sea, for se, LU. p. 21 a, 6. ib 14. is mor in ascaid tue dia dó, LBr. p. 145 a. pl. cor thicnaic aisceda inunda exanla do Iesau ar beth doib hi cardine. Hite e sin na hascda sin, LBr. p. 114 b. From ascaim, *I give away*, Three Hom. p. 58, 8.

as, 49?

atha, *a while, space of time*, O'R. (athaidh, f.) 133. 629. re hatha na huaire sin, 742. atha fada, Oss. Soc. III. p. 216, 21.

athainne, *a firebrand*, O'R. pl. nom. athainneadh teimeadh, 823.

athusach, *triumphant*, Tor. Dh. p. 168, 10. *impetuous, vehement*, Dict. H. S.—urchur aigbheid athusach, Eg. 191. urchur órchruinn athusach, ib. 195. deaghmhac áthusach Oisín, ib. 379. From athas, aithes.

B.

báeglachad, *to be on one's guard?* 377. Also *to put on one's guard*. is samlaid ra bai Fergus 'ga báeglachad, LL. p. 82 a.

ball, *place*. Cf. Engl. *spot*, G. *Flöcken*.—Eg. 150.

bathas, *f. the crown of the head*. o a bhoun co a bhathais. 654. o bonn go 'bhathais, LL. p. 409 a.

béimnech, *f. blows, strokes*.—fa bliinnigh na n-allmírach, 703. Cf. bloscbéimnech.

bethadach, *a bear*, O'R.—fiadh no bethadach ciellaighi eilí, 62.

bethir, *a bear*, O'R.; *a serpent, a bear, a hagskate*, Dict. H. S.—sg. nom. innaim em in bethir bailbéimnech dodaníc, or Fergus. in mathgamain moiglenach, etc., LLec. col.

635; LL. p. 99 a. gen. co ruathur bethrach, LL. p. 247 a.

bilar, 112—bilar?

blasacht, *tasting*.—gan fer gan uisce do blasacht, 986. ar na taiscealad nech dib etir a biad-som do blassacht, LL. p. 115 b. 2.

blosc-béim, *a scumming stroke*, 729.—Cf. ro clos bloscbéimnech a chríde re chliab, LU. p. 80 a. 1. blo[sc]béimnech na sciath, LL. p. 255 b.

brirleach, 48?

brollach, *f. the breast, bosom*, O'R. and Dict. H. S.

brostad, *exhortation, persuasion*, O'R. (bros-gadh, m.).—brosladh, O'Cl. pref. Cf. ie so-brostagud na hechraide, LL. p. 189 b.

brotla, *friend*.—ana m-bloscbeim brodla 729. ie sluaig brotla bágach, LL. p. 174 b. trieha echsrian m brotla m-laass, LL. p. 144 a, 34.

brucht-doirtim, *I pour forth, spill*. do bruchtdhoirtelar, 728.

brugud, *bruising, pounding*, O'R. (brugh-aim)—48.

buinne, *1) a wave*, O'R.; Tog. Tr. Ind. s. v. Eg. 162. cuan ardbhuinne, 990. atrachtatar lagin assa chalaib amal buinne dilend, LL. p. 304 b. pl. dat. ruadbuinnedaibh, 281. (2) *a flame, blaze*, 773. buinne bratha, LL. p. 176 a. amhail buinne teimeadh mire móirdhéne ag meatloscadh, Oss. Soc. V. 82.

C.

cach n-direch, *straight on, forward*.—433. each n-direch, LL. p. 89 a. ib. 96 b, 6.

cáeb (M.I. coep), *f. a clod, lump*, O'R.—sg. nom. is cáep ero mo chríde cain, LL. p. 85 b. mo críde is coep ero, LBr. p. 141 a. in chaep chró 7 fóla ro lóí for a chríde, iss í ro seca-tar ra halt na huaire sin, LL. p. 173 a. dat. ina caibh ero, 164. pl. dat. iar sain tancatár Tuatha De ina caipaib ciach, LL. p. 4 b. Hence

cáebach, *cloddy, full of clods*, Dict. H. S.—515.

cailgi, 101?

cairde (O. I. carre). 1) *friendship*, (2) *truce, respite*, O'R. and Dict. H. S.—(216) 26. Eg. 222. conom raib cairte lat trim budin, LU. p. 67 a, 39. is e sin cairdi ro iarusa. gaitter eudi chlaibib uadib for Coincuaínd, or Aililí, LU. p. 71 b. eath em chardí, CCn. 7. abert Senchán fí Guathí i. eath 7 cairde do leud do fí hiaraidh in secol sin, Stowe MS. 902, fo. 50 a. 1. Hence cairde gí. foederari, Ml. 126 c.

cairpthí (pl. nom.), *cesses?* 31.

camán, *a crooked or bent stick for hurling*,

- shinty*.—373. 533. a chammán creduma, LL. p. 62 a. ib. p. 51 a.
- canál, a channel, canal*.—Eg. 163.
- oás, a difficulty*.—Eg. 232.
- oel, a joint*, O'R.—tar ceal a dha lamh, 694.
- cellam, Eg. 135?*
- celtar, f. a spear*, O'R.—dubhceltar, Eg. 87. sg. acc. in cealtair, 166. du. nom. dí cheltir inna láim, LU. p. 133 b, 26. Another meaning of celtar (m.?) *clothes, robes of the Druids*, given by O'R., seems to be exemplified in LU. p. 79 b, 20: ro chress a celtar comgaris don tlach dillat tíre tairngire dobretha o aiti druidechta. This *celtar* is no doubt a derivation from celt (anglicised *kill*), as clochar from cloch, &c.
- cennus, headship, chieftaincy*.—Eg. 335. is do tuc cennus 7 cennach a clainni, LL. p. 385 c.
- oern, a corner*, O'R. (m.)—56. sg. gen. cecha cúlí 7 cecha cerna, LU. p. 79 b, 17. Hence *oernach, four-square, angular*, O'R. and Dict. H. S.—bruiden . . . issí chulach chernach cethardoirsech, LL. p. 263 a. cúlach cernach ochrach, LL. p. 66 a.
- oethern, f. and m. (1) a warrior, mercenary*.—sg. nom. is í cethern is dech la ri Temra do gres a gilla con, A. F. 25. nídat éamlaid, ar cethernd aile, LU. p. 26 b. voc. a cheithern rogasta, LL. p. 174 a. pl. nom. cethirn comlain, Tog. Tr. 3538. dat. re ceithernaib in rig, A. F. 29. (2) *f. a troop of military men*, O'R. sg. nom. cethri chet cethri mile cethern Aeniais ardbrige, LL. p. 144 a, 16. rombia-sa cethern lib co n-deochsaínd-sea do thabairt cobra dó de sin, LU. p. 71 b, 45. acc. for muncind mara Caisp gabsat cethirn dílis, LL. p. 134 a. undsea chethirn n-gilla 'na n-diaid dá fostud 7 dá n-imfuiorch, LL. p. 101 a, 1; ib. 2. du. comrac da ceitern i cCluain muc Nois i. muintir Tadráin ocus muintir Cinaoith, Chron. Scot. p. 306. Hence the Anglo-Irish *kern*, not from cern, a man, as Skeat, *Etym. Dict.*, has it.
- cethir-ohimsach, four brimmed*.—286. From oimas, f. a brim, border. sg. dat. cona chimais drumnig delighthi derggoir, Tog. Tr. 1531. cona cimais do banór bricc, LU. p. 79 a, 44. pl. nom. teora cimsa, Tog. Tr. 1538.
- oiab, a lock of hair, the hair*, O'R. (ciabh f.). 831.
- oiarach (M. I. círach), crested*.—286. a chathbarr círach clárach, LU. p. 79 a, 8. Cf. ro gab a chírchathbarr catha, LU. p. 79 b, 15.
- oiar-léno, a protecting shirt*.—Eg. 196. gabuis a ceithri ciarlénti fichet, Eg. 1782, fo. 23 a, 2. From *ciar, defence, protection*, O'R.
- oinnim (ar), (1) I excel*.—no cinnfed air, 773. nírchinn neach air, 779, 621. (2) *I fix upon*.—is í comhairle ar ar chinneadar Tuátha Dé Danann, Tor. Dh. p. 118, 11. Without ar: ro cinneastair uile encomuirli, 18. ríasiu chinnt in chomhairle sin, Tog. Tr. 2, 1781.
- oírdub, jet-black*.—ulcha cirdub cass, Harl. 1802, fo. 9 b. From oírd, *jet*. batir dubidir cir, LL. 252 b. gen. duibighthir cuach cera a gnuis, Stowe MS. 992, fo. 82 b, 2.
- oírgal, fury?, ciorghal, feats of arms*, O'R.?—sg. gen. ag caitheamh a cainnti 7 a cirgaili, 43. pl. nom. ar bit imferga 7 cirgala 7 fuili fordérgga i cach sluag 7 i cach thaurchómrac dunaid móir, LU. p. 55 b, 30.
- oíth, a shower*.—827. cith snechtaide, LL. p. 189 b. na cithnella neme, LU. p. 80 a, 4. cithnella cotaigecha ciach, Rev. Celt. I. p. 40. pl. nom. ceatha troma, 1023. do feradar cetha dolfe draigechta, Rev. Celt. I. p. 40. dat. re ceathaibh gelclu[ma], 33. Cf. lár gel amal chluim, LU. p. 25 b, 12.
- olechtair, I use, am wont*.—890.
- oliath, f. (1) a hurdle, something to fill up a breach (berna, tolc), to stop a gap, now the darning of a stocking*, O'R. and Dict. H. S. dia tartam-ni. xxx. d'ar n-degdoinib immach i n-giallas, bid tanaite ar cliathgabala sund, LL. p. 283 a, 3. dat. doratad Messdead ar cléith ar dorus in dúne, LL. p. 115 b. forsin chléith, ib. pl. nom. batar erlama la Lugaid a chomarli i. dochuaid leth fiallaig úad i talmain i. dogníthe derc don chetsóit 7 cliatha tairsiu. No briste in gae ar bulg 7 ar ind tresin cléith, LL. p. 290 b. gen. tír na cliath n-gablach co n-gloir (scil. inis Bretan), LL. p. 136 b.—For the modern change of meaning, cf. tolc, a breach, now a hollow induced upon a plane or smooth surface, a dint, Tog. Tr. Ind. s.v. and add: airm itát na láith gaile anair isin cath berait toilg trisin cath slar. Airm itát na láith aniar berait toilgt trisin cath sair, LL. p. 101 a, 12. ra pad réil mo thoilg-sea and sain indiu i cumma cháich, ib. 16.—(2) *an oar (?)*. pl. nom. cliatha, 31.
- olog-at (M. I. clocatt), a helmet*.—825. Cf. at cluic gl. galea, Ir. Gl. 26. From oloo (cf. W. pen-glog, a skull), and att, a hat, a loan-word from the O.N. hattr. S. Stokes, Rev. Celt. V. p. 242.
- onuasaigim, I collect, gather*.—A. F. 11. From onuasach, m. collection, earning, purchasing; fruit, growth, Dict. H. S. onuasach mara no tire, LBr. p. 204 a. gen. cráebh cnuasaigh na canóine, Ms. Mat. p. 533.

cogantach, *chewing, gnashing the teeth*.—203. ann gach ceann chraoschog antach, Tor. Dh. p. 130, 17. From
cognaim, *I chew, bite*.—Eg. 131.
com-bladaim, *I break, crumble, pulverize*, O'R. (bládhaim).—combladhada, 667.
com-commart, *beating together*, O'R. comart m. —94. gen. lecc commairt ehnáma sin, ar in clerech, LL. p. 302 a, 2. Cf. lám-cho-mairt, L.Br. p. 141 a. fri lamcomairt ban belguba .i. frisín comort domat na mná o lamaibh, O'Dav. p. 103.
com-dicair, *equally eager, intent*.—pl. na eatha ceachtardha coimdhiera, 728.
com-dranntaigim, *I snarl, grin*, O'R. (drann-taim).—202.
com-gar, *nearness, juxta-position*, Diet. H. S. (comhghar)- tainic a comghar do C. 141. a comghar do, 706. a comgar don allmu-rach, 720.
cómhacht, Eg. 343?
comrac, *meeting*. a comrac ar [leg. an] chath-barr [leg. -bair] 7 na caemluirigi, 134. teiged co comrac ceithri sliged, Rev. Celt. II. p. 197.
com-suathad, *mixing*.—492. triasín comsuathad, LL. p. 273 b.
com-tharrach, *equally horrid*, O'R. (tarrach)—pl. comtharrthacha, 204. comtharracha, 295.
conc, *a narrow neck, a strait*. O'Don. Suppl. (cong - on chane co 'cheili, 984.
corrach, *unsteady, wavering*, O'R. Diet. H. S. —na n-en corrach, 41. for chlochán chorrach. *unsettled*, Oss. Soc. V. 50, 13. Cf. mar cheum na gaillín air chreagaibh corracha. Diet. H. S. s. v.
cosair (M.I. *cos-air*), *a bed*.—801. 924. lanamain i cosair, Tog. Tr. 2, 1002. dognithi cosair urlochra do 7 frithadart fris, LLec. col. 620. boghisetar a n-araid cosair lephá úrluachra doib go frithadartaib fer n-gona friu, LL. p. 84 b. tussu i chossair chrologi, LL. p. 88 a. beti cuirp i cosair chairn bat mairb fir, LL. p. 254 a. Tor. Dhiarm. p. 162, 1, read cosair instead of cosgair.
crann-chor, *casting lots, lots*.—387 391. accuinte .i. rollaál crannchur foir, gl. sortita, Wb. 29 c. focheirdsam crandchur inun na teoraib insib, mo chrand-sa dana taet ass ar tús, LL. p. 108 b. dofuít di crandchor don dala comaltai Máiliduin dul isin n-insi, LU. p. 24 a, 39. foseichret i crandchor iarom, fáicebthair Lurgaid fris anechtair, forcomoso frissín ferthaigis, dochuaid som immoro i crandchor ind aurgnama, LL. p. 289 b. gen. focresa comairle crandchuir leo dus cia dia roisid díb techt dia fis for in fairge eid nos

foist. Dorala in crandchur furri fesin, Stowe MS. 992. fo. 82 a, 1. batar imresnaig maic Israel co himcian im roind a forba, conid cert crandchuir rotuceartaig fa déoid doib a ferann, L.Br. p. 124 b.
crann-rigin, *having a stiff shaft*.—pl. cliatha crannrighne, 32.
crét-bláith, *of smooth bronze*.—a cloidhme creatbláithi, 295.
crislach, *border*. S. Tog. Tr. Ind.—pl. acc. ro linadar crislaigi in chuain uili, 71. dat. fo chrislaigib a sciath, Alex. 246. Eg. 277. 559. It must have another meaning (*circle, corona, retinue?*) in LL. p. 102 a: and sin atbert-sum ra theglach bhadesin .i. ra crislach na Craebuaile. LL. p. 263 a: luíd Conchobur folein co eaisluch na Craibruaile imne.
críth-lúaimnech, *fluttering about with terror*.—41.
crúad-lúbad, *to bend hard*, O'R. (lúbadh). gan eruadhluibhbadh, 50. From lúb.
cúach-buide, *having yellow curls*. Eg. 277. From **cúach**, f. *a curl, plait*. sg. dat. bratt corera co euaich oir, LL. p. 22 b. pl. n. euaiche de or for a díb eualaid hi taircellad a falt, LU. p. 113 b, 18.
cúach-snáidm, *a folded knot*.—pl. n. cuach-snáimanna, 498.
cuannart, *degs.*—sg. nom. conart Mod, LL. 167 a. cuannart Manannain maic Lir 7 cuannart Muid, ib. pl. cuannarta 743.
cuanna, *neat, fine, elegant*, O'R.—31. cuirp coema cuanna cumlacha, Cog. G. p. 178, 12. budh hiad ar g-coileceacha cuanna, A Cl. L. Comp. bordehuanna, 579.
cuas-lethan, *broad-caved*.—pl. na cromsrona cuasleathna, 204. From **cuas**, *a cave, hollow, cavity*, O'R. and Diet. H. S.
cubais = *confessio*. W. cyfles.—is cubhais dham-sa, 801. dar mo chubhais anih, 762. attear ar cobais, bar Cúchulaind, LL. p. 82 a. is i mo chobais indiu, Eg. U. 17, 19. mo chobais! LL. p. 285 b. dobér-sa mo chobais, LL. p. 279 a, 3. dar fir ar cubais, LL. p. 54 b, 30. ib. 57 a.
cubar-derg, *red with froth*.—515. From **cubar**, *froth*. mar cubar tuinne ac tragud, LL. p. 106 marg. Hence
cubrach, (1) adj. *frothy*. pl. na srotha cubracha, 34. (2) f. subst. *froth*. sg. nom. in t-uianbach 7 in chubrach, LL. p. 96 a.

D.

datta (M.I. *datta*), *pleasant*.—871. datta in blad (chev.). LL. p. 127 a.
dé-c[h]elt, .i. brat 7 léine, Corm., *a double gar-*

ment.—tucus-sa deichelt ríg dó, LL. p. 51 b. ar cruth 7 deilb 7 deichelt, Tog. Tr. 2, 777. From *dé* (cf. *ulcha degablaich*, LL. p. 97 a, the Danish *teskjæg*, túag *défae*brach, Tog. Tr. 2, 1857), and *oelt*, a *garment*, the Highland *kilt*. Cf. celt *clithargarb*, LU. p. 95 b. *deithfírech*, *hasty*, *quick*.—adv. co dana 7 co dian 7 co deithfíreach, 731.

dethaoh, f. *smoke*.—gen. na deataighe, O'Don. Gr. p. 406. fo smúit dethcha, Tog. Tr. 2, 1897. dat. laid connud truímm for a thein, suáil na ron much don dethaig, LL. p. 207 a, 9. acc. re deataigh, 713. la dethaig na n-apaige, Tog. Tr. 2, 1048.

díamair, subst. ex adj. a *hiding place*, *something hidden*, *obscure*, *secret*, *secrecy*, S. Wind. W.—ar ní feta díamair dia samna do gres for sidaib, Mcgn. F. 29. fo díamair re hédh do bí, Féil. p. clxxxi. 39. pl. dat. o dhiamraibh Droma Droibheoil, 60. do dhiamraib 7 do dhoilgib na scriptuire nóime, LBr. p. 127 a.

dígáind, *firm*, *dense*, *close*.—drumchla dígáind dílend in betha *die feste First* (Thurneysen, Rev. Celt. VI. 93), Tog. Tr. 979.

dígair, *eager*, *intent*, O'R. Wind. W.—483. is munter discir dígair, LL. p. 207 a, 3.

dim-búadaoh, *disgraceful*, *inglorious*.—Eg. 200. From *dimbúad*, *disgrace*. Cf. Wind. W. tri gáir dimbuaid do fláith, LL. p. 147 b. cen dochund cen dimbuaid, LL. p. 53 a, 9.

do, a privative prefix, really *di*, for which it was used, just as the prepositions *do* and *di* were used promiscuously. Thus *do-scailte*, 968, *do-imtacht*, 820, and

do-freastal, *not to be met*, *intolerable*.—gen. dofreastail, 129, 907.

doicheall, *churlishness*, *grudging*, *inhospitality*. Cf. Rev. Celt. V. p. 243.—dat. tuc corra diultada 7 doichele for a thech .i. ar díbe 7 ar dochill, LL. p. 117 a. a n-doicheall, 390. Another form is *doichle*, whence *doichleach*, *churlish*. Athirne Allgessach is e is doichlechu ro boi i nEirinn, LL. p. 117 a. The opposite is *soicheall*, *hospitality*, which occurs LL. p. 345 b, *soichle*, O'R., *soichlige*, LL. p. 343 c.

dolb, f. *sorcery*. Wind. W. dalb.—tre dolb draidheachta, 576. gen. cetha dolfe, Rev. Celt. I. p. 40.

do-leonta, *not to be sprained*.—From *leonaim*, I *sprain*. leonfáitir lama, LL. p. 254 b.

drud (M.I. *drut*), *to close*, *closing*, *an enclosure*.—ní drud o cheile dorinneadar, 338, 489. ag drud 7 ag dingi 7 ag dluthceartugud na n-allmurach, 806. coimheisédh a chnam ag drud o cheili, 643. do dhрут na huama,

LBr. p. 189 b. Inf. of *druidim*, I *close*, *enclose*, *close in upon*. druit rium, a Conoill, ol sí, co tucar sen duit. Druidis Conull fria, Three Ir. Gl. p. xliii. aroisir Finn a laim foran ersoind in t-áda guru druidid in chomla ar a ordain, Stowe MS. 992, fo. 66 a, 2. Cf. druid-sa romham, arsa Daorghlas, Gill. 235. and tha naimhde 'druideadh oirnn, a thriath, Tem. II. 158. Dict. H. S. *to bolt out*, do dhруд amach, Begl.

dub-gus-rúnach, *full of black crafty thoughts*.—871.

E.

éadhaim, Eg. 335? Cf. *cadham*, *iron*, O'R.?

eas-sonta (O.L. *esóinte*), *disunited*, *hostile*.—Eg. 153.

esbadaoh, *wanting*.—Eg. 108. in tan ba hesbadhuch fer díb, Sench. M. Introd. co heasbadach, *imperfectly*, Petrie, Tara, p. 63.

esbaid, f. *loss*.—esbaid Gréc o Troiannaib, LL. p. 144 a, 11. pl. nom. bar n-esbada T. Tr. 1619. LU. p. 87 a, 6. 9. gen. d' faisneis na n-esbada, 736. This is also the meaning of d' esbuig dia naimtib, Tog. Tr. 2240, *of loss to his enemies*. Hence

esclainn, 209, evidently the same as *asclang* (Wind. W., who quotes *asclainn* from FB. 86. Eg.) a *load borne on the shoulder*.

escra, a *cup*, a *drinking vessel*, O'R. (*escradh*).—sg. nom. escra n-argait, LBr. p. 116 b. dorochair a escra feig innargait al-láim in daleman isin dabaig, LL. p. 245 b. dat. asin escra, A. F. 51. pl. gen. na n-escra 7 na corn 7 na m-baiglend, LL. 106 b.

F.

fáel-ohú, lit. a *wolf-hound*, a *wolf*. pl. nom. faelcoin (sic leg.) na fídhbidhe, 743. From *fáel*, a *wolf*. lmsái Conchobur chucu amal fáel fí chair(ch)ib, LL. p. 258 b. acc. amal fíelaid etir cháircha, Tog. Tr. 2, 1433.

fíen-luige (M.I. *fíenlige*), lit. a *weak lying*, *lying low*, a *sick-bed*.—ga furmáil ri fíet fíenlaige, LL. p. 100 b. ri fáet fíenlige, ib. Cf. i fannligib íola, Tog. Tr. 1734.

fíid, a *cry*.—1006. sg. ataig a fíid guil 7 golgaire ós aird, Tog. Tr. 1067. pl. faide fanna, LBr. p. 140 b. faidedha, 975. acc. dorat a tríi faidi úas áird, Tog. Tr. 2, 1139.

fanamad (M.I. *fonamat*), *derision*, *mockery*.—gen. gairthi scigi 7 fanamhaid, 479. gáir agíe agus fonamhaid, Tor. Dh. p. 208. gair chuitbiuda 7 fonamait, FB. 64. S. Windisch s. v. and cf. *scige*.

fassaoh, *correct knowledge of the Fenechus or*

- common law; precedent*, O'Don. Suppl. sg. gen. ail fassaig breth, A F. 7. pl. dat. brithem fri brithemnacht ar roscadaib 7 fasaigib, LU. p. 118 b.
- ferb**, f. a *re buck*? Cf. fearboc, a *re buck*, fearbóg, a *hare*, a *red deer*, O'R.—sg. gen. amail luas faimní no feirbe, 562.
- fét**, a *whistle*, *shrill noise*, O'R.—fead cloidem re enaimh, 732. Hence fét-gaire, Tog. Tr. 2009.
- fialus**, *family relationship*, a *family relation*.—nom. t'fuil 7 t' fialus, 144. gen. cen nech do chocill chocim no carut no cumthaig no comfialus, LBr. p. 120 a.
- fich**, *wrath*, *ferocity*, O'R.—gen. le rómhéad a fíocha 7 a féirge, Eg. 219.
- figur** = Lat. *figura*, a *representation*, *prophecy*, *interpretation of a prophecy*.—a fighair 7 a faistíne, 89. Hence **figrad**, to *interpret*. Atchonnaire aslingthi n-ingnad da m-bá im súan. In fitir nech úaib a hídrad [leg. figrad] issin t-sluag? LL. p. 302 b.
- fiolar** = iolar, m. an *eagle*.—Eg. 326.
- fo-chelgach**, *wily*.—978.
- fochmad**, f. *scorn*, *contempt*, O'R.—gair fochmaidhe 7 fanamaid, 367.
- fochraib**, *near*. S. Wind. W.—ina fochraibh, 52. Hence **fochraibe**, *nearness*. fochraibe oe timthirecht, LL. p. 343 c. Cf. comfochraib, pl. isna tírib comfochraibe, Tog. Tr. 2, 624.
- foltanus**, *blame*, *reproach*?—470.
- forbartach**, *encroaching*, *overbearing*?—comrac feigh fuilech forbartach, 481. is amlaid bá in dond Cualngi . . . fuascrach forbartach forranach, LL. p. 247 a.
- for-lamas**, *possession*.—i. im forlamus, LU. p. 52 b, 37. From lám.
- fuinetach**, *western*, a *man from the west*.—pl. gen. co crícha na fuinedach, 345. 486.
- fulracht**, *blood-shed*.—gen. gan a saith sola 7 fulrachta, 609.
- G.
- gabaim fri**, *I resist*. S. Tog. Tr. Ind.—580.
- gabaim láma (ar)**, *I exhort*, *urge on*.—F. F. ac gabail lama ar an fein dochum an mór-chathia, 565.
- gasán**, a *little stalk*.—Eg. 336.
- geibenn**, *bonds*, *fetters*. W. gefyn.—sg. dat. o gebind co euthi, ó chuthi co croich, LL. p. 147 a, 46. pl. n. glais 7 geibhinn, 462. dat. i n-glassaib 7 gebendaib, Alex. 1098.
- geltacht**, *terror*, *panic*.—317.
- geosadán**, a *small stalk*, *shaft*, *arrow*, O'R. pl. dat. do na geosadanaibh, 111.
- gréaga**, Eg. 216?
- grémmach**, *clenching*.—comp. na doide daingen-gremacha, 968. From gréimm, *hold*, *grife*.
- gronnaigim**, *I defy*, O'R.—381. Tog. Tr. 2, 1684. Can this be from grønn, *beard*, in the sense of Engl. *to beard*?
- grinnell**, *the bottom of the sea*, *gravel*, O'R. Diet. H. S.—349. 970.
- gris-maillech**, *having grey rings*.—gormluireach grismailleach, 475.
- gris-neimnech**, *gry-nomous*.—611. Eg. 210.
- grod**, *quick*, *active*, O'R.—adv. co grod, 730. Hence groid-mire, LL. p. 409 a, 3.
- guth**, *shame*, *disgrace*, O'R. *defamation*, *calumny*. Diet. H. S. ní guth ort, 595. ní guth dam-sa, 987.
- H.
- h**, sometimes written for th: h'athar-sa, 445. ar gradh h' cinich rit, 760. for h' amus, LBr. p. 146 b. h' adha, Sc. Lb. 22. h' folt, LBr. p. 112 a.—It also occurs for s: is do hein ro chan in file, LL. p. 119 a. o' hoin, pass. It seems to stand for f: do feis la h'Eirb ingin n-Geirg, LL. p. 254 a. ro hír, Féil. Sept. 23, LBr., where Laud has ro fhír, Rawl. ro ir.
- I.
- iachtach**, *yelling*, *screaming*.—483. 907.
- iarann-bláith**, *of smooth iron*.—628. 880.
- iar-martach**, 296. 671. leg. ainiarmartach. Cf. do bulleadaib agmara aniamartacha, 'victorious irresistible blows,' Cog. G. 194, 24. achusan [leg. atchosan] aminn agarb aniamartach, 'a rough, fierce, unmerciful assault,' ib. p. 182, 26.
- iasacht**, a *loan*.—Eg. 332. ar iasacht, *in loan*, *borrowed* (O'R.), LL. p. 259 marg. LL. p. 107 b. gen. *to borrow of one*, d'lághail iasachta ó neach, Begley.
- il-gressach**, *much embroidered*.—249. From gress, *embroidery*.
- imall**, 40? Cf. immallad, FB. 53, Eg.?
- imm nár**, *shame*.—ger immar in t-eigean sin, 660.
- in-chatha**, *fit for fighting in a battle*.—400, 403.
- in-chomraic**, *able to fight*.—404. ní hinchomlaínd 7 ní hinchomraic aithle chomraic Firdiá, LL. p. 100 b. col-lin n-ingin n-aurlam n-inchomraic, F. B. 53.
- in-feidm**, *service due to a chief*.—gen. do thabairt inéadma catha leat, 541. From feidm,

the customary service due from a vassal to his lord, O'R. Cf. cuig céd fear feadhma 'san m-bruidhin, Keat. p. 34. *to serve*, do dhéanadh feadhma, Begley. Hence feadmannaoch, *servant*, feadhmamhuil, *feadhma*, *serviceable*, O'R. Begley. go m-badh inféadhma iad, Tor. Dh. p. 206, 3. *in-gelt, f. feeding, food*.—657. dianad ingeilt druing diumsaig díchonnaircealla in betha, Alex. 434. ro curit a n-eich for éringelt, Ms. Mat. p. 473, 2. leic na cocho ar a lérgelt i fecht sa, L.L. p. 65 a. gen. gabsat oc légad ingelta ro geltsat na eich, L.L. p. 58 b. *in-leigis* (M.I. indleigis), *curable*.—Tor. Dh. p. 162, 1. atrubratar a lega friss nar indleigis itir he, L.Br. 143 a. Another form of the same meaning is indlega: is ed adbered cach liaig dib a dofechad, na bad beo 7 na bad indlego itir, L.Lec. col. 620. *inn-úa, a grandson's grandchild*, O'R. (fionnua).—A. F. 115. *iorsubail, Eg. 334?* *irae, a handle of a shield?* Cf. iorsu-bhai-sgeith, *the handles of a buckler*, O'R. iris, -e, -can, f. *the handle of a basket, commonly a twisted withe*, iris sgèithe, *the traces or handles of a target*, iriseach, *furnished with slings or handles*, Dict. H. S.—pl. nom. irsi a sciath, 821. *isale, lowness*.—638.

L.

labugud, 46, for lámugud, to toss, throw? O'R. *láom, a blaze of fire, flame*, O'R.—enlaem da lasair, 705. ina laom loindrech lasamhall lámhthapaidh, MS. Mat. p. 537, 16. *laige, weakness, debility*.—53. From lag, *weak*. *laighdiugud, 341?* *lán mara, the tide*. Cf. W. llanw.—493. 494. ruc in lan mara a longa uathib, Cog. G. p. 190, 23. Cf. céin no bíd in muir for línad, L.L. p. 159 b, 2. Begley has: *tide*, líonadh agus trághadh na mara. *lassaim, I burn, blaze*.—do las a súil dheas, Eg. 213. 3d sg. pres. lassaid fót fiondbras, FB. 49, Ir. T. p. 310, 7. From lass, *light, flame, fire*. ic lais tened, L.L. 148 a. Comp. merlassaim: 3d sg. s-pret. do mhearlas an mhuir, Eg. 237. *léitmech, eager, desirous*.—483. pl. 491. at léitmecha a laich, Tog. Tr. 854. Hence léitmige, *eagerness*, Tog. Tr. Ind. *letarthaoc, rending, cutting*.—sg. dat. f. da loinn limtha leatarrthaigh, 658 pl. na laech-lamha leadurthacha, 969.

lethaim, I widen, spread, extend, both trans. and intrans. W. lledu.—493. C. Conch. 57. lethaid folt foda fraich, Mcgn. F. 20. ro lethai cend inna nóiden forsin chloich, conid de ro bóí Fiachan Mullethan fair, L.L. p. 290 b. a míadamlatai 7 a inochala oc lethad fón m-bith, Alex. 304. *lethar* (1) *skin*.—ní tuc braen sola asa leathar, 867. d'ánnleathar a leisi, 895. dogní smir-ammair díb etir feóil 7 chnámaib 7 lethar, L.L. p. 91 a. ib. p. 92 b. nach facbhuit dreasta Glinne in Scáil leathar ar mu chosaihb, Oss. Soc. V. p. 48, 18.—(2) *leather*. W. lledr.—gen. ro gabastar a fuathbroic n-dondlethair, L.L. p. 86 a. fuathrog fair-sing urlleathair, 199. *lettir, slope of a hill*.—bar in lettir i Cruach-naib Aí, L.L. p. 102 a. uas lettir déin, L.L. p. 154 a. Enters largely into Irish topography. *limtha, ground, sharpened*. See Stokes, Tog. Tr. Ind. s. v., and cf. W. maen lliif, *a grindstone*, llifo, *to grind, whet, &c.*—560. 657. glacais a manais lethanglas limtha Loch-lannach ina laim, Eg. 1782, fo. 23 a, 2. ro léig a teanga liomtha ('keen') láingbeur faoi, Tor. Dh. p. 208, 11. *liomhnughudh, Eg. 331?* *locaim, lit. I keep (my) place, stay, stop*, both trans. and intrans.—ní locfuin-si ón ecom-rách, Eg. 179. gan locadh a luathsiubail, 51. From loc=Lat. locus. For the development of the meaning, cf. Germ. stellen from stall=stehen machen. *liúaimnech, volatile*. S. Wind. W. s. v. liúam-nach.—35. From liúamain, *flying, fluttering*. co ba ic screchad ar luamain os a cennaib, Rev. Celt. I. p. 39. in t-én as luathiu liúamain, Sc. LB. 24. citseacht re luamain engiall, LC. 22. do bhádar dá richoinnil romhóra ruisclethna ar lassadh 7 ar luamain ina chinn, MS. Mat. p. 537. Hence liúam-naigim, *I grow unsteady*: ra luamnaigetar a ruisc, L.L. p. 176 b. Cf. crithluaimnech. *lúb, a fold, thong, loop, laqueus*, O'R., Dict. H. S. Hence lúbaim, *I bend*.—668. *luigim, I swear*.—luidim-si fom armaibh, 149. luigim-sea bam arm, O'Don. Suppl. s. v. marbhaim. co ro luigset Lagin cor bo leis, L.L. p. 271 a. *luinneadh, 1000?* M.

malaoh-garb, having shaggy eyebrows.—Cf. malachdub, Wind. W. s. v. mala. *maoillinn, the summit, brow of a ridge or hill*, O'R.—Eg. 347.

mathgamain, *a bear*.—sg. nom. mathgamain mall, LL. p. 136 a. inmain mathgamain mórglonnach, LL. p. 99 a (applied to a hero). pl. nom. amal bití mathgamna eter banbraid ac fápo cach fír am-úair úadib, LL. p. 291 a. dat. mar leomain ie techta fò mathgamnaib. LU. p. 80 a, 3. du. an da mathgamain, 874.

merda, *active, sportive*.—dar in muir merda, LL. p. 3 b. Cf. in muir mear moradbul, Cog. G. p. 178, 25.

merge, *banner, standard*.—sg. n. mo chathmerge, LL. p. 147 a. Eg. 304. pl. n. na merggida alle illdathacha 7 na congingi catha, LL. p. 172 b. du. in da mergi maethsroill, 127. 294.

mí-blas, m. *bad taste, bad manners*.—gen. fear míblais, 456.

mín-én, *a small bird*.—619, 684. In the same way *míncethri* are *small cattle* (Germ. klein-vieh), *mindóene*, *children*. Cf. tricho cét dí míncethri, LU. p. 22 a, 14. mnaa 7 meicc 7 mindóene, LL. p. 104 a. mna agus miondaoine an bhailé, Tor. Dh. p. 130, 25. Cf. also mínechase.

mórgán?, pl. dat. an t-aedhear gona mhórgánaibh, Eg. 134.

mothar, *a high sea*, O'R.—in mothar mortonach, 37. co mothar mara Torrian, LL. p. 135 b.

mur-dúchand, lit. *sea music, a mermaid*. S. Wind. W.—sg. nom. dia m-bóí in murdúchand oc a medrad, LL. p. 3 a, 2. dat. arna medrad don murduchand, LL. p. 4 a. pl. gen. na mardhucann, 40. co cuala in fagur and sin, Ro po magur co morneim, Muir na murduchand mara Os na tonnaib taebglana, LL. p. 197 a. From *muir*, *sea*, and *dúchand*, *music*. Cf. ie ámrán 7 ie dúchund, Tog. Tr. 2, 1086.

musclaim, *I awaken*.—do museail, 93.

N.

nith-galach, *brave in fight*.—876.

nús, *the biestings*. S. Wind. W.—AF. 10.

O.

odugud, 47?

óid, f. *care, heed, attention*. Fél. Ind.—981. ní thuc Finnachta da óid sein, LL. p. 307 a. ní tharat F. da oid, ib. co tardai dia óid scarad a chuirp 7 a anmma fri araile, LBr. p. 108 b. dobeir di óid aní sin, LU. p. 119 a, 6.

oll-chumma, *a great slaughter*.—776.

onchú, *a leopard*, Tog. Tr. Ind. *a wolf*, O'R.—sg. n. an onchu irghaili, 307. gen. co n-aibhthínche onchon, Tog. Tr. 2, 1071.

dat. an[a] onnecoin ghraíneamhail, Eg. 217. pl. nom. a n-onchoin échtacha, Tog. Tr. 2, 1079.

onfais, 347?

oscurtha, *renewed, famous*, O'R.—559.

osnam = osnad. Cf. ingnam for ingnad, Eg. 1782, fo. 57 a. Hence

osnamach = osnadach, Tog. Tr. Ind.

R.

rabart (= ro-bart), *overwhelming, overflowing*. W. rhyferth, *a violent gust*.—an tonn rabharta, 307, 701, 775. Eg. 162. tue in bunni ro-barta bulli fair, Cog. G. p. 192, 13. Begley has *springtide and neaptide*, robharta agas mallmhuir, muir robharta.

ram? Eg. 138. Cf. raimhe, *fatness*, O'R.?

rang-brised, *breaking into chinks, cracking*? —47. From *rang*, *a wrinkle*, O'R.?

riachtanus, *need, necessity*.—Eg. 300. co mbetis uli i riachtanus a less Iosep triasin fis atcess do, LBr. p. 115 a. gen. a n-am an riachtanuis aitheantar an charaid, Begley. From *riachtain* in the phrase *riachtain a less, to need*.

rig-fénnid, lit. *a king-warrior, a royal warrior of the fiann*. In our text always spelt *rifénnid*, and applied solely to Finn, the *rig-fénnid* par excellence.—sg. gen. hi tig rigfenneda hÉrenn, LL. p. 296 b. Cf. re bingin Taide in taibgil Darronad Find fírenid, LL. p. 202 a. ib. p. 206 b.

romur, *red*, O'R. (robhar).—Muir Romur, *the Red Sea*. o ro baded Foraind cona slúag im-Muir Romuir, LL. p. 2 b. tria Muir Robair, LBr. p. 118 a. benais 7 buailis Muir Robuir, LBr. p. 118 b. gebes for a slicht co dremun co Muir Komur, LL. p. 134 a, 1.

rót-buille, *a far-reaching blow*.—395. From *rót*, for ro-fót, Wind. W. tarlaic rofút n-urchair, LL. p. 60.

rót-guin, *vulnus ominis inflatum*. Hence

rót-gonach, *ominus vulnerans*.—482.

rúaic, f. *defeat, flight*.—Eg. 106. LL. p. 205 b.

ruainne, *a single hair*, O'R.—Eg. 212.

ruamna, *redness*.—ruamna na feirgi ana ghnuis, 803. Hence *ruamnaigim*, *I become red*. ra ruamnaigsetar ar-ruisc ina cendaib dóib immair eacra tenda tentide, LL. p. 104 a, 1. ro ruamnaigset a n-aigthi la tiachra in gnima, Tog. Tr. 2, 1578.

rugaire, *a bar, bolt, latch*, O'R.—47.

rugraide, *heroic*. From *rughrai*, m. *a hero, champion, chief*, O'R.

ruibne, *a great slaughter*.—pl. dat. ana ruib-

nedhaibh, 805. From ro- and bine, *destruction*. Hence
ruibneoh, *slaughtering*.—481.
rún, *purpose, design, thought, idea*.—gan run
tlais na time, 667. Cf. dub-gus-rúnach.

S.

sanaí, 111, leg. sonais, gen. of sonas, *luck, prosperity*. Cf. do cuireadh éadhaime na n-gasán sonuis ionnta, Eg. 336.
scailtim, *I split, cleave*.—scailtsed, 131. inf. scoltadh, 94. Tog. Tr. 1415.
scal, *a shriek, a loud cry*.—1009.
scandraim, *I shatter, disperse, separate*.—669, 685. T. Tr. 1984. ní ro scandir cen échta dóib, LL. p. 255 b. 1.
ar (for) scáth (1) *in the shelter of*, (2) *for the shelter of*.—(1) ar scáth arm Hectoir, Tog. Tr. 1976. is e ro naidm Mairí óg for scáth Iosep, LBr. p. 145 b. (2) nit gonfaidhthar do ghres gin bes in sciath ar do scáth, Rev. Celt. VI. p. 183, 11. conid ann sin tuscat duille na pailme for a scáth a feli, LBr. p. 111 a. ar scathaib a n-ech, *to protect their horses*, LL. p. 264 a. daig ní ra ba-sa riam can fer ar scáth araile ocum, LL. p. 54 a. 10.
scáth-úaine, *green-sheltering*.—a sceith scathuaine, 251.
soelio, *rock*.—59. sg. dat. co rucad a chorp i sceliuc iar n-irrus descirt Choro Duibne, LL. p. 12 b.
soemel, *battlement, shelter*.—fo sceimeal a sceith, 909. daini Atha Cliath batar forna scemlib icca segad, Cog. G. p. 190, 7. Cf. mac Amlaib bai ar scemled a grianan fein aca segad, ib. 13. Cf. for-soemel, *cover, shelter*: ar forscemlib scíath, Tog. Tr. 1676.
fos-soemel, *foot-board*. Salt. na R. Ind.—fo-soemel, *cover*: conid Teme Mara .i. ditiu no foscemil mara hé, Stowe MS. 992, fo. 81 b. 1.
sciathán, Eg. 336? O'R. *sciathán, a dart?*
seige, *jeering, derision*.—ro léigeadar aongháir sgige agus fonamhaid fúithe, Tor. Dh. p. 208, 19.
seird-lefne, 474?
séanna, Eg. 192?
sebcamail, *hawk-like*, O'R. (seabhacamhuil).—sithi seabhacmail, 35.
seco = Lat. *siccus, hard, difficult*.—ba seac leo, 391.
sechránach, *wandering, straying*, O'R.—Eg. 105. LL. p. 409 a. From sechrán, *straying*. Bui sechrán adbul 7 bualdred dermar accu, LBr. p. 1 a.
seimhar, Eg. 193. From seimh, *gentle?*
seimide, *smooth, gentle*, 55. Tog. Tr. 1662.

seomra, *chamber*, a loan word from the English.—406.
sessim, *I stand, come to stand, make a stand*. S. Wind. W. sessed.—in laech seiss for braine in churaig, LL. p. 108 a, 22. con-lingis Cúchulaind mar cach n-ethait a haeraib con seiss for bil scéith in Guill, LL. p. 109 a, 6. cia conseiss in tulaig n-ucut? ar Goll. LL. p. 108 b. 21. do soisfedh, 109?
sestánaoh, *clattering, roaring*.—808. From sestán, *clatter*. Cf. seastan na slat, 45.
sigmalta, *troop band*, O'Don. Suppl.—Eg. 123.
sian-geran, *a stormy groan*.—828.
side, *sithe, a rush, attack, gust of wind*.—35. 338. 885. 911. 979. ra bert Cúchulaind sídi da saigid, LL. p. 87 a. ib. p. 177 b. ba samalta re sídi réppaithi erraig, ib. p. 83 a. sídi gaithi géri galbigi, ib. p. 253 b. side gaethe, ib. p. 189 a. Athach 7 Gaeth 7 Side a trí n-eich, LL. p. 30 d. Cf. the explanation of the saying: is luathidir sídhe, LL. p. 379 a.
sil-búlad, *to smash utterly*. With sil-Professor Rhys compares W. chwil- in chwil-friwio.—683.
sith-lann, *a blade*.—pl. nom. sithlanna, 668.
slán-foid, *the healer*, also = G. *Heiland*.—gen. intinscana epistil int-slánicceda ar coimded-ne Ísu Crist, LBr. p. 202 b. tobar slánicidhe 176, sic leg. 117.
slipthe, *whetted, sharpened*.—251. From alipaim, *I whet*. ro alipthá a claidib, Tog. Tr. 2, 395. ic slibad 7 ic alaide a n-arm, ib. 602. A loan-word from A. S. alipan. W. yslipan.
smir-spart, *a clod of marrow*.—pl. acc. smirspairti, 221. From smir, *marrow*, and spart, *a turf, clod*, O'R. smir mo chnama, *marrow of my bones*, as a term of endearment. gen. iar n-ol in smera, LLec. col. 623. Cf. dogni smiramair díb etir feóil 7 chnámaib 7 lethar . . . et ra gab ac ól na smiramrach imma acus ra luid in smiramair and etir a chnedaib 7 etir a chreachtaib dar a áltaib 7 dar a ilgonaib, LL. p. 91 a.
smolach, *a thrush*.—1007.
smuainim, *I think*.—314. 315. 746.
smur-ohimilt, *to grind to dust*.—Eg. 239. From smur, *dust, dross*, O'R., and coimilt, (cuimilt, O'Don. Gr. p. 200), the inf. of coimlim (= com-melim), *I rub, grind*. dia rom berr Curui cona chlaideb 7 diar fumalt (.i. diar chommill) cacc na m-bó 'moa chend, LL. p. 169 b. ragat-sa 7 mé anarma 7 com-mel etir mo lamaib é, LU. p. 82 b. gabaid iarom etir a dí láim 7 cotmeil, LU. p. 74 a.

23. cia ro meilt mór de thuirind, ní ba coméit for serbuind, Féil. p. lxxxviii.
smúsach, *sap.* Cf. *sinuis*, f. *sweat*, *sap*; *the gristle of the nose*, O'R.—Eg. 132.
snaithe, 962?
soithech, *a vessel, pitcher*, O'R. Dict. II. S. pl. nom. soithige, AF. 15. Eg.
splanacach, *blaze of fire*, O'R. (splanacadh m.) —824. *nill*, splanacach nó an luathre do thig do phrás ama bhruithneadh a bh-foirnis, Begl.
sréng-búalad, *beating into strings*.—45.
sréng-letrad, *tearing into strings*.—292. 683.
stag, *the stay of a ship*, O'R. (stadh).—50.
stuid-léim, *leap of the wave*.—50. From *stuid*, *wave*, Dict. II. S.
su-aichintus, *colours, ensigns*, O'R.—meirge 7 s. Eg. 304 (suathiantus). *suaithebhiontus*, Begley.
suist, or *suiste*, f. *a flail*, O'R. Wind. W.—680. 691. 696. pl. acc. fri téora sústa iarndae, LL. p. 95 b.
sul, *before*, Wind. W.—suil 472. 480. 942. 963. sul tarraid a n-ctrain, LL. p. 92 a. sul bus trátsta imbarach, LL. p. 89 b. 4. uair is erlam sínde fri bás for aimm n-dé d'atmail sul sin dogenam édpert do na deeb, LBr. p. 190 a.

T.

táeb-thescach, *side-cut*.—pl. n. taebhtescacaihi, 554.
taesca, comp. of **tóisech**, *sooner*.—216.
taibsemach, *proud*.—29.
táim-nell, *frane of death*.—pl. nom. taisi 7 taimnella bais, 341. dat. a taisibh 7 taimnellaibh, 899. Cf. tám-lecht, tám-thutim, Tog. Tr. 2, 539.
tair, 3. sg. s-fut. of **tairicim**, *I come to an end*.—no co tair lim iad uili, 365. Cf. Tog. Tr. Ind. s. v. *tarnic*. ro tharmig more, 1021. o tharnic dond ingin a baithese, EC. 7. o thárnecatar na hi-ca, Tog. Tr. 2, 1601. pass. co tarnacar leo, LL. p. 262 b. ní tharnacar aicht a eich do scur in n-uair doriaicht Fintan, ib. This shows that in LBr. p. 317 a we have to read: in tan tarnacar na staci sin. not tannactar, as Stokes l. l. corrects.
tairgsiu (1) *offer of pardon*.—acc. gan turbrud gan tairg-sin, 667. Cf. een turbrud een tairisium, FA. 29. do tharesin sét 7 máine do, LL. p. 114 b.
tairgsiu (2), *breaking*?—acc. ar tairgsin ar n-arm, 488. Professor Rhys compares W. *torgi*.
taise (O I. tasse), *weakness, swoon*.—sg. dorochair nél 7 tam 7 tassi bar Coinculaind, LL.

p. 87 b. ro immir a chorp co n-dermai tri chét slechtain conid ra la hi tasse, LL. p. 282 a. pl. nom. taisi 7 taimnella bais, 341. dat. 899. atrochratar in da druid in n-nélaib 7 i tassibh 7 i tamlecht, LL. p. 256 b.
taistellach, *a messenger*.—taisteallach sibhail, 639. Also a proper name. From **tastel**, *a journey, voyage, wandering*, O'R. ac tastel mara Iet, LL. p. 171 b. gen. tastil sliged, LL. p. 55 a. bé thastil, LL. p. 256 b. dat. rém do tha-stiul, LL. p. 133 b.
talchar, **tolchar**, *willful, obstinate*.—692. doberat fobairt tren tolchar co feirg, LU. p. 21 b. 28. ar ba himda gilla tailcair tinnesnach, Megn. F. 4, where see note.
tár do-sár, *contempt*. S. Wind. W.—24. ní fuil tár dot inchaib-siu and sin, LL. p. 171 b. ní tár dot gasciud, ní haise dot inchaib, LL. p. 101 a.
tarcaisne, *contempt, contumely*. tar i. tarcaisne, O'Cl.—tar 7 tarcaisne do thabairt den Eirennach ortho, 24. Cf. **tarcasal**, *contempt*. ic fulang boehta 7 daidbriusa, itad 7 oecorais, dimiada 7 tarcasail, LBr. p. 256 a. tár 7 tarcusul, LL. p. 111 a. 8. Hence **tarcaisnech**, *disdainful, proud*.—870.
teas, 49?
teigli, *mild, gentle*, O'R. (teighlidhe).—55.
teintech, f. *fire*.—sg. dat. do theinntigh.
teis, *an air, tune*, O'R.—1003.
térnad, *recovery from sickness*, O'R.—ó nach fuil teárna am bhalluibh fein, Eg. 443.
tessaigeacht, *heat, warmth*.—teasaidacht, 756.
timmh-chroide, (1) n. *a weak heart*, (2) adj. *weak-hearted*. Cf. **tiomchroidheach**, *tender-hearted, pusillanimous*, O'R. (1) istimeroidhilium, 153. (2) each mae tigim timeraidi, LU. p. 117 a, 6, and Eg. 1782, fo. 60 a.
timmh-dibe, *heaving, cutting*.—988. iarna luathledraih 7 iarna luathtimdibe, Tog. Tr. 2230. ic te-sead 7 ic timdibe 7 ic snaide na crand, ib. 600. ib. 761. marbad in t-slóigh 7 thimdibe na tóisech, Tog. Tr. 2, 537. By the side of timmdibnim (Wind. W.) there is a verb timmdibim, *I destroy*: ro thimdibsit a saeghul, TE. 20 Eg. timdibid amal faebair, LL. p. 371 a.
timme, f. *fiar, dread*.—512. 649. 667.—ferr teinni 'na timmi, LL. p. 82 b. frith a n-airlech een timmi, LL. p. 32 a.
timmh-sugud, intr. *to gather, to come together*.—ro thimsaigeadar, 4. timsachad, 226.
tinól, intr. *to gather, to come together*.—ro thinoileadar, 4. 22. ro thinoil na hIudaide iarom co hEilid, LBr. p. 232 a. iar sin tra 'inoil, lucht bága 7 eratraid cellaig eu Coincoingelt, LBr. p. 275 a. cor thinoilit espoic

oirrthir Eorpai ull cu Roim, LBr. p. 8 a. tionóilset leth Cuinn ina n-dochum, Three Gl. p. ix.

tlas, *weakness, debility*.—53. 512. 649. ri cech trén a thalam, ri cech truag a thlas, LL. p. 147 a. conid ferr a mochbás *inda rothlas rí*, ib. gen. gan rún tlais na time na teithid, 667.

togaraoh, *desirous, keen, eager*.—togharadh, 32.

toirnem, *thunder*, O'R.—Eg. 97.

toirtemail, *bulky, stout*, O'R.—pl. a cloidme . . toirteamla, 251. From toirt, *quantity, bulk*, Wind. W. toirt teineadh treathan-mhóire, Tor. Dh. p. 76, 2.

toll-cennach, *a nickname for the monks*, lit. *having a mantle with a hole at the top (for the head)*.—pl. n. tolleannaig, Eg. 133.

toll-gerraim, *I cut a hole*.—Eg. 195.

tonn-borb, *having a rough skin*.—201. From tonn, *the surface of a thing*, Wind. W. Cf. in bé thondgel, LL. p. 147 a, 6. talam tond-bán, LL. p. 169 a. dar tondgnuis in talman, LBr. p. 113 a, for which we also find dune-gnuis, LL. p. 95 b, or dunadgnuis, ib. 94 a.

toro, i. nomen do cride, Corm. p. 43.—pl. nom. tuire, 883. Hence

toro-asnach, *f. the heart-ribs*.—885.

treasbraoh, Eg. 97?

treb? pl. gen. comhraidh na treabha talbh-
[f]liucha sin, 45.

tre-braid, *well-braided*.—Sic leg. 285. lúirech threbraid trédúalach, Tog. Tr. 2, 999. tre- in such compounds seems to have merely an intensifying meaning. Cf. tre-glass, LL. p. 96 a, 11. LMDD. 284. Cf. the Welsh try-
trén-mailleoh, *having strong rings*.—treán-luithreac treánmhailleac, Eg. 195. From maille, *a ring*, O'R.

treas, *dash, stroke*.—treas adhmolta, 763. dorat tonn in tull tres mór, Rev. Celt. V. p. 393. Hence

treasach, *dashing*.—482.

treth?, ana treithibh taibhtheanna, 200.

tros, 1014?

trost, *a crack*.—trost cnamha ag a chirrbadh, 732. In compos.: ní ro lia leim-sa trostbeim i caill Tomair, 'the echoes of blows,' Cog. G.

p. 196, 31. 7 secht catha ic a tescad inna trostbeim i cendaib 7 i cnamaib 7 i cendmullaigib etorro, LL. trostgal na sciath, Tog. Tr. 2, 869. Cf. truastad, Wind. W., and add: béimnech 7 briscbrúar na m-bocóti iarna truastad de na calggaib, LL. p. 291 a. Tog. Tr. 2, 937. cach díb for truastad a chéili, LU. p. 76 b. maith le tornech eten na m-bachlach oc a truastad, LL. p. 285 a.

trot-ohor, *a twist of combat*.—pl. trodchuir, 206. From trot, *combat*. ro briset trota tulborba, LBr. p. 120 a. co trait, Féil. p. xlii.

trothlugud, *rotting*.—48.

tul-gonsach, *sudden-wounding*.—tulganach, 482. pl. trodchuir trena thulganacha, 206. Cf. ro briset trota tulborba, LBr. p. 120 a.

turthed, 119?

U.

ub, *gear, harness*, O'R. (um).—47.

uoht, *breast, bosom*. Frequently used metaphorically: re hucht chatha, 542. in sciath ra hucht in chatha, LL. p. 300 b, 1. as m' ucht fein, *on my own account*, 544. as t' ucht-sa, 545.

ur-gairdiugud, *wiling away the time, amusing, entertaining*, lit. *shortening*, whence the Anglo-Irishism, *to shorten the time*. Cf. Germ. sich die zeit verkürzen, kurzweil. o nach fuil urrgairdiugudh ele againn aniuibh, *as we have no other entertainment to-day*, 160. fa hirgairdiugud menma 7 aicenta leo Cailti, Laud 610, fo. 123 a. 1. tanic Cú-chulaind i tosach na himacallma dia rad 7 bai oca miniugud do do urgairdiugud a seta, 'to shorten their way,' Tochm. Ém. Stowe MS. 992, fol. 81 a. gen. lucht airgaddigthi, LL. p. 268 b.

urmaisneoh?—167. Cf. ermaisi, *hitting, striking*, Tog. Tr. 2, 1099, and the note, p. 139. Also O'Don. Suppl. s. v. urmhaister, *it is determined*.—tuc Ciarán urchur adhmhur urmheisnach ('brave') don chath, Oss. Soc. V. p. 84. ro chaith urchar áthusach úrmheismigh, 'of exceeding courage,' Tor. Dh. p. 168, 10.

urriair, 639? Can this mean *a swift mare*, from ur- and láir, f.?

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